Finneis Butter THE

HISTORY

SABBATH. hov. 73

IN TWO BOOKES.

PET. HEYLYN.

The fecond Edition, revised.

DEVT. 32.7.

Remember the dayes of old; consider the yeeres of many Generations: aske thy Father, and hee will show thee; thy Elders, and they will tell thee.



Printed for Henry Seile, and are to bee fold at the Signe of the Tygers-head in Saint Pauls Church-yard. 1636.

Summer Begueet.



TO THE MOST

HIGH AND MIGHTIE PRINCE,

CHARLES,

By the Grace of God, King of Great Brittaine, France, and Ireland, Defender of the Faith, &c.

Most dread Soveraigne,



Our Majesties most Christian care, to suppresse those Rigours, which some, in maintenance of their Sabbath Doctrines, bad pressed upon this Church in these lat-

ter dayes; justly deserves to be recorded among st the principal Monuments of your zeale and pietre. Of the two great and publike Enemies of Gods holy Worship, although Prophanenesse,

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in it selfe, be the more offensive; yet Superstition is more spreading, and more quicke of growth. In such a Church as this, so feeled in a constant practice of Religious Offices, and so confirmed by godly Canons, for the performance of the same: there was no feare, that ever the Lords Day, (the Day appointed by Gods Church for bis publike service) would have beene over-runne by the prophane neglect of any pious duties, on that day required. Rather the danger was, lest by the violent torrent of Some mens affections, it might have beene oreflowne by those Superstitions; wherewith, in imitation of the Iewes, they began to charge it. Alreadie they had made it farre more burthensome, to their Christian Brethren, than was the Sabbath to the Israelites, by the Law of Moses. Nor know wee where they would bave stayed, had not your Majestie beene pleased, out of a tender care of the Churches safetie, to give a checke to their proceedings: in licencing on that day, those lawfull Pastimes, which some, without authoritie from Gods Word, or from the practice of Gods Church, had of late restrained. Yet so it is, your Majesties most pious, and most Christian purpose, bath not found

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found answerable entertainment: especially amongst those men, who have so long dreamt of a Sabbath day, that now they will not be perswaded that it is a Dreame. For the awakening of the which, and their reduction to more found and sensible counsailes, (next to my dutie to Gods Church, and pour sacred Majestie) have I applyed my selfe to compose this Story. Wherein I doubt not but to bew them, bow much they bare decoived both themselves and others, in making the old Iewish Sabbath, of equal age and observation with the Law of Nature: and preaching their new Sabbath Doctrines in the Church of Christ, with which the Church bath no acquaintance. Wherein I doubt not but to shew them, that by their obstinate re-Solution, not to make publication of your Majesties pleasure, they tacitely condemne not onely all the Fathers of the primitive times, the learned Writers of all Ages, many most godly Kings and Princes of the former dayes, and not few Councels of chiefe note, and of Faith unquestionable but even all states of Men, Nations, and Churches, at this present, whom they most esteeme. This makes your Majesties interest so particular in this present Historie,

THE EPISTLE, &c.

any neerer bond, than that of every common Subject; it could not be devoted unto any other, with so just proprietie. But being it is the Worke of your Majesties servant, and in part, sashioned at those times, which by your Majesties leave, were borrowed from attendance on your sacred Person; your Majestie hath also all the rights unto it, of a Lord, and Master. So, that according to that Maxime of the Civill Laws, Qued cunque per service acquiritur, id domino acquirit suo; your Majestie hath as absolute power to dispose thereof, as of the Ambor: who it,

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APREFACE

To them, who being themselves mistaken, bave miguided others, in these new Destrines of the Sabbath.



Ot out of any humour or defire of being in action, or that I love to have my hands in any of those publike quarrels, wherewith our peace hath beene disturbed: but that posteritie might not say, we

have beene wanting, for our parts, to your information, and the direction of Gods people in the wayes of truth; have I adventured on this story. A Story which shall represent unto you the conflant practice of Gods Church in the present bufines, from the Creation to thefe daies : that fo you may the better fee, how you are gone aftray from the paths of truth, and tendries of Antiquity, and from the present judgement of all Men and Churches. The Arguments whereto you trust, and upon feeming frength whereof you have beene hitherto emboldned, to presse these Sabbatarian Destrines upon the consciences of poore people, I purpose not to meddle with in this Difcourfe. www zir restant blandrigm. They have beene elfewhere throughly canvassed, and all those seeming strengths beate

The Preface.

downe, by which you were your felves mifguided , and by the which you have fince wrought on the affections of unlearned men, or fuch at least, who judged not of them by their weight, but by their numbers. But where you give it out, as in matter of fatt, how that the Sabbath was ordained by God in Paradife, and kept accordingly by all the Patriarkes; before Mofes time; or otherwise ingraft by Nature in the soule of man, and so in use also amongst the Gentiles : in that, I have adventured to ler men fee, that you are very much mistaken, and tell us things directly contrary unto truth of Story. Next, where it is the ground worke of all your building, that the Commandement of the Sabbath, is morall, naturall, and perpetuall; as punctually to be observed, as any other of the first or second Table : I doubt not but it will appeare by this following History, that it was never to esteemed of by the Temes themselves; no not when as the observation of the fame, was most severely pressed upon them by the Law and Prophets, nor when the day was made most burdensome unto them, by the Scribes and Pharifeer. Lastly, whereas you make the Lords day to be an institution of our Savior Christ, confirmed by the continuall usage of the holy Apostles, and both by him and them imposed, asa perperual ordinance, on the Christian Church ; making your felves believe, that so it was observed in the times before, as you have taught us to observe it in these latter dayes : I have made manifest to the world, that there is no fuch matter

to be found at all, either in any Writings of the Apostles, or Monument of true Antiquitie, or in the practice of the middle or the pretent Churches: What faid I, of the present Churches & fo I faid indeed, and doubt not, but it will appeare fo in this following Storie: the present Churches; all of them, both Greeke and Latine, together with the Protestants, of what name soever, being farre different, both in their Dollrine and their practice, from these new conceptions. And here I cannot chuse but note, That whereas those who first did set on foot these Doffrines, in all their other pradifes to Subvert this Church, did beare themselves continually on the authoritie of Calvin, and the example of those Churches, which came most neere unto the Plat-forme of Geneva: in these their sabbathfreculations, they had not onely none to follow; but they found Calvin, and Geneva, and those other Churches, directly contrarie unto them. How-ever in all other matters, they cryed up Calvin and his Writings, making his Bookes the very Canon, to which Hooker in bis both Discipline and Dollrine was to be conformed : Prefate.

both Discipline and Dostrine was to be conformed: yet, hie Magister non tenetur, here, by his leave, they would for sake him, and leave him fairely to himselfe ; that they themselves might also have the

glory of a new invention.

For yourny Brethren, and beloved in our Lord and Saviour, as I doe willingly beleeve, that you have entertain'd these Tenets, upon mis-persuasion; not out of any ill intentions to the Church, your Mother; and that it is an errour in your judgements onely, not of your affections: so, upon that beliefe;

The Profeta

have I spared no paints, as much as in me is, so remove that errour, and redifiewhat is amiffe in your opinion. I hope you are not of those men Quos non perfuadebis, etiams perfuaferis, who either hate to be refermed; or have to farre espoused a quarrell, that neither truth nor reason can divorce them from it. Norwould I gladly you should be of their resolutions, Qui velune id verum effe quod credent, nolunt id credere qued verum eft; who are more apt to thinke all true which themselves beleeve, than be perswaded to beleeve such things as are true indeed. In confidence whereof, as I was first induced to compose this Historie; fo, in continuance of those hopes, I have prefumed to addresse it to you, to tender it to your perusalla and to submit it to your censure: that, if you are not better furnished, you may learne from hence, that you have trusted more unto other men, than you had just reason. It is my chiefe endeavour, as it is my prayer, that possibly I may behold Ierusalem in prosperitie, all my life long. Nor doubt I, by the grace of God, to reduce some of you at the leaft, to fueh conformitie with the prattice of the Catholike Church; that even your hands may also labour in the advancement and promotion of that full profesitie, which I so defire. This that I may the better doe, I shall present you, as I faid, with the true Storie of the Sabbath : and therein lay before your eyes, both what the Doffrine was, and what the practice, of all former times; and how it stands in both respects with all Gods Churches, at this present. First, for the Sabbath.

Sabbath, I shall shew you, that it was not instituted by the Lord in Paradife; nor nerwally imprinted in the folle of man, not ever kept by any of the ancien Fathers, before Mofestimer and this, not generally faid, and no more but fo; but proved particularly and fuccessively, in a continued defcent of rimes and men. Next, that being given unto the faver by Mofes, it was not fo observed or reckned of, as any of the Morall Presuper , but fometimes kept, and fometimes not, according as mens private businesses, or the necessities of the State might give way unto its and finally, was for ever abrogated, with the other Geremonies, at the destruction of the Temple. As for the Gentiles all this while, it shall hereby appeare, that they tooke no more notice of it, (except a little, at the latter end of the revisio state) than to deride both it, and all them that kept it. Then, for the Lords day, that it was not instituted by our Saviour Christ, commanded by the Apostles, or ordained first by any other authoritie, than the voluntarie conferration of it by the Church, to Religious ufes : and being conferrated to those uses, was not advenced to that efteeme, which it now enjoyes, but teifurely and by degrees; partly, by the Editts of fecular Princes; parely, by Canons of particular Counsels; and finally, by the Decretals of feverall Peper, and Orders of inferiour Prelater : and being fo advanced, is fubjett ftill, as many Protestant Doffers fay, to the Authoritie of the Church, to be retained, or changed, as the Church thinkes fit. Finally, that in all Ages heretofore, and in all Churches :

Churches at this present, it neither was nor is effeemed of as a Sabbath day, nor reclined of fo neere a kinne to the former Sabbath : but that at all fuch leifure times, as were not destinate by the Church to Gods publike fervice; men might apply their minds, and bestow their thoughts, either about their bufine ses, or upon their pleasures, such as are lanfull in them felves, and not prohibited by those Powers. under which they lived. Which shewed and manifeftly proved unto you, I doubt not, but those Paper-walls, which have beene rayled heretofore to defend these Dostrines, how faire soever they may seeme to the outward eye, and whatsoever colours have beene laid upon them; will in the end appeare unto you to be but Paper-walls indeed: some beaten downe by the report onely of those many Canons, which have fuccessively beene mounted in the Church of God; either to fortifie the Lords day, which it felfe did institute, or to cast downe those Iewish fancies, which some had laboured to restore.

Such passages as occurred concerning England, I purposely have deferred till the two last Chapters, that you may looke upon the actions of our Ancestours with a clearer eye: both those who lived at the first planting of Religion; and those who had so great an hand, in the reforming of the same. And yet not looke upon them onely, but by comparing your new Dostrines with those which were delivered in the former times; your severe prastice, with the innocent libertie which they used amongst them: you may the better see your errours.

errours, and what strange incense you have offered in the Church of God. A way, in which I have the rather made choise to walke, that by the practice of the church in generall, you may the better judge of those Texts of Scripture, which seeme to you to speake in the behalfe of that new Divinitie. which you have preached unto the people; and by the practice of this Church particularly, it may with greater ease be shewed you, that you did never sucke these Doctrines from your Mathers brests. A church, I dare be bold to fay it, than which, there is not any in the Christian World, wherein the Lords day is observed with more due folemnitie: nor that observance better countenanced by godly Lames and Constitutions; not any one which walkes an evener and more equal way. twixt Superstition and Prophanenesse, than this most flourishing Church of England; how-ever fice be thought, by you, deficient in fo great a matter.

It is an observation and a rule in Law; that custome is the best interpreter of a doubtfull statute; and wee are lesson'd thereupon, to cast our eyes, in all such questionable matters, unto the practice of the state in the selfe-same case. Si de interpretatione de legib. & low legis quaritur, imprimis inspiciendum est, quo jure sa consuct. civitas retro, inhujusmodi casibus, usa fuit: Consuctudo enim optima interpretatio legis est. If you submit unto this rule, and stand unto the Plea which you oft have made: I verily perswade my selfe, that you will quickely sinde your errour; and that withall you will discover, how to abet a new and dangerous

dangerous Dollrine, you have deserted the whole practise of the Christian Church, which for the space of 1600. yeeres, hath been embraced and sollowed by all godly men. These are the hopes which we project unto our selves. The cause of this our undertaking, was your information; and the chiese end we aime at is your reformation: Your selves, my Brethren, and your good, if I may procure it, are the occasion and the recompence of these poore endevors: pretiumq; & causa laboris, in the Poets

language.

Nor would I, you should thinke it any blemish to your reputation, should you desert a cause, which with so vehement affections you have erst maintained: or that the world would censure you of too deepe a folly, should you retrast, what you have either taught or written, in the times before. Rather the world and all good men, shall praise both your integrity, and ingenuity, in that you thinke it no disparagement to yeeld the better unto truth, whenfoever you find it. Being men, conceive it not impossible, but that you may be in an errour; and having erred thinke it your greatest villery, that you are conquered by the truth: which being mighty will prevaile, and either here or elfewhere, enforce all of us to confesse the great powers thereof. Saint Austin and the Cardinall, two as great Clerkes as almost any in their times, have herein shewed the' way unto you; one in his Retrastations, the other in his Recognitions: nor did it ever turne unto their difgrace. Therefore abandoning all fuch

fuch fond conceits, as enemies unto the Truth. which I trust you feek, and above all things wish to finde: let me beseech you to possesse your foules with defire of knowledge; and that you would not shut your eyes, against the tendrie of those truths, which either here or else-where are prefented to you, for your information. Which that you may the better doe, I doe adjure you in the name, and for the lake of Iefus Christ, to lay afide all prejudice, which possibly you may be possesfed withall, either in reference to the Argument, or unto the Author: and to peruse this following Story, with as much finglenesse of heart, and defire of truth, and invocation of Gods Spirit to finde out the same; as was by me used in the writing of it. It is your welfare which I aime at, as before was faid; your restitution to your functions, and reconciliation to the Church, from which you are at point of falling: that wee with you, and you with us, laying aside those jealousies and distrusts, which commonly attend ondivided minds. may joyne our hearts and hands together for the advancement of Gods Honour, and the Churches peace. And God even our owne God, Shall give sus his bleffing.

For others which shall reade this Storie, whether by you misquided, or yet left entire; I doe desire them to take notice, that there is none so much a stranger to good Arts and Learning, whom in this case and kind of writing, I dare not trust with the full cognizance of the cause herein related. In points of Lan, when as the matter seemes

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to be above the wit of common persons; or otherwise is so involved and intricate, that there harh beene no Precedent thereof in former times: it is put off to a demurrer, and argued by my Lords the Indges, with their best maturitie of deliberation. But in a matter of fast, we put our selves upon an ordinarie Iurie, not doubting, if the evidence prove faire, the Witneffes of faith unquestioned, and the Records without suspition of imposture, but they will doe their conscience, and finde for Plaintiffe or Defendant, as the cause appeares. So in the bufineffe now in hand, that part thereof which consists most of argument, and Arength of disputation, in the examining of those reasons which Pro or Con have been alledged; are by me left to be discussed and weighed by them, who either by their place are called, or by their learning are inabled to fo great a bufinesse. But for the point of prastice, which is matter of fast, how long it was, before the sabbath was commanded; and how it was observed, being once commanded : how the Lords day hath flood in the Chri-Stian Church, by what authority first instituted, in what kinde regarded: these things are offered to thejudgement and confideration of the meanest Reader. No man that is to be returned on the present sury, but may be able to give up his verdia, touching the title now in question; unlesse hee come with passion, and so will not heare, or else with prejudice, and so will not value the evidence which is produced for his information. For my part, I shall deale ingenuously, as the caufe

cause requires, as of sworne counsell to the truth: not using any of the mysteries or Arts of pleading, but as the holy Fathers of the Church, the learned Writers of all Ages, the most renowned Divines of these latter times, and finally as the publicke Monuments and Records of most Nations christned have furnished me in this enquirie. What these, or any of them have herein either faid, or done, or otherwise left upon the Register for our direction, I shall lay downe in order, in their feverall times; either the times in which they lived, or whereof they writ: that so we may the better fee the whole fuccession both of the Doctrine, and the practice of Gods Church, in the present businesse. And this with all integritie and fincere proceeding, not making use of any Author, who hath beene probably suspected of fraud or forgerie; nor dealing otherwise in this fearch, than as becomes a man who aimes at nothing more than Gods publike fervice, and the conducting of Gods people in the wayes of truth. This is the summe of what I had to say in this present Preface; beseeching God, the God of Truth, yea, the Truth it selfe, to give us all a right understanding, and a good will to doe thereafter.



SYLLABVS.

PART I.

CHAP. I.

That the Sabbath was not instituted in the be-

(1) The entrance to the Worke in hand. (2) That those words Gen. 2. And God bleffed the seventh day, &c. are there delivered as by way of Anticipation. (3) Anticipations in the Scripture confessed by them, who denie it here. (4) Anticipations of the same nature not Brange in Scripsure. (5) No Law imposed by God, on Adam, touthing the keeping of the Sabbath. (6) The Sabbath not ingraft by mature, in the foule of man. (7) The greatest Advocates for the Sabbath, denie it to be any part of the law of nature. (8) Of the moralicie and perfection supposed to be in the number of seven, by some learned men. (9) That other minbers in the confession of the same learned men, particularly the first, third, and fourth, are both as morall and as perfect, as the seventh. (10) The like is proved of the fixth, eighth, and tenth, and of other numbers. (II) The Scripthree not more favourable to the number of seven, than they are to others. (12) Great caution to be used by those, who love so recreate themselves in the mysteries of numbers.

CHAP.

CHAP. II.

That there was no Sabbath kept, from the Creation to the Flood.

(1) Gods rest upon the seventh day, and from what hee rested. (2) Zanchius conceit touching the sanctifying of the sirst seventh day, by Christ our Saviour. (3) The like of Torniellus, touching the sanctifying of the same, by the Angels in heaven. (4) A generall demonstration that the Fathers before the Law, did not keepe the Sabbath. (5) Of Adam, that he kept not the Sabbath. (6) That Abel and Seth did not keep the Sabbath. (6) That Abel and Seth did not keep the Sabbath. (8) That Enoch and Methusalem did not keepe the Sabbath. (9) Of Noah, that he kept not the Sabbath. (10) The Sacrifices and devotions of the Ancients were occasionall.

CHAP. III.

That the Sabbath was not kept from the Flood to Moles.

(1) The Sonnes of Noah did not keepe the Sabbath. (2)
The Sabbath could not have beene kept, in the dispersion of Noahs Sonnes, had it beene commanded. (3) Diversitie of Longitudes and Latitudes, must of necessitie make a variation in the Sabbath. (4) Melchisedech, Heber, Lot, did not keepe the Sabbath. (5) Of Abraham and his Sonnes, that they kept not the Sabbath. (6) That Abraham did not keepe the Sabbath, in the confession of the Jewes. (7) Jacob nor Job no Sabbath-keepers. (8) That neither Jacob, Joseph, nor the Israelites in Egypt, did observe the Sabbath. (9)
The Israelites not permitted to offer sacrifice, while they were in Egypt. (10) Particular proofes that all the morall Law was both knowne and kept amongst the Fathers.

CHAP. IV.

The nature of the fourth Commandement: and that the Sabbath was not kept amongst the Gentiles.

(1) The Sabbath first made knowne in the fall of Mannah.

(2) The giving of the Decalogue, and how farre it bindeth.
(3) That in the Judgement of the Fathers of the Christian Church, the fourth Commandement is of a different nature from the other nine. (4) The Sabbath was first given, for a Law, by Moses. (5) And being given, was proper onely to the Jewes. (6) What moved the Lord to give the Israclites a Sabbath. (7) Why the seventh day was rather chosen for the Sabbath, than any other. (8) The seventh day not more honoured by the Gentiles, than the eighth or ninth.
(9) The Attributes given by some Greeke Poets to the seventh day, no Argument that they kept the Sabbath. (10) The lewes derided for their Sabbath, by the Grecians, Romans, and Agyptians. (11) The division of the yeers into weekes, not generally used, of old, among st the Gentiles.

CHAP. V.

The practise of the fewes in such observances, as were annexed unto the Sabbath.

(I) Of some particular adjuncts affixed unto the lewish Sabbath. (2) The Annuall Festivals called Sabbaths in the Booke of God, and reckned as a part of the fourth Commandement. (3) The Annuall Sabbaths no leffe folemnely observed and celebrated, than the weekely were; if not more Solemnely. (4) Of the Parasceve or Preparation to the Sabbath, and the folemne Festivals. (5) All manner of worke, as well prohibited on the Annuall, as the weekely Sabbaths. (6) what things were lawfull to bee done on the Sabbath dayes. (7) Touching the prohibition of not kindling fire, and not dreffing meat. (.8) What moved the Gentiles generally, to charge the Jewes with faffing on the Sabbath day (9) Touching this prohibition, Let no man goe out of his place on the Sabbath day. (10) All lawfull recreations, as dancing, feathing, man-like exercises, allowed and practifed by the Icwes upon their Sabbaths.

CHAP. VILLE VILLEY

Touching the observation of the Sabbath, three the time, the people were established in the

promifed Land. (I) The Sabbath not kept confiantly during the time the people wandred in the wildernesse. (2) Of him that gathered flickes on the Sabbath day. (3) Wherein the fanctifying of the Sabbath did confift, in the time of Moses. (4) The Law not by him ordered to be read in the Congregation, every Sabbath day. (5) The facke of Hiericho, and the destruction of that people, was upon the Sabbath. (6) No Sabbath after this without Circumcision; and how that ceremonie could confift with the Sabbaths reft. (7) What moved the Tewes to preferre Circumcision, before the Sabbath. (8) The standing still of the Sunne at the prayers of Josuah, &c. could not but make some alteration about the Sabbath. (9) What was the Priests worke on the Sabbath day; and whether it might fland with the Sabbaths reft. (10) The feattering of the Levices over all the Tribes, had no relation unto the reading of the Law, on the Sabbath day.

CHAP. VII.

Touching the keeping of the Sabbath, from the time of David to the Maccabees.

of Nature. (2) That Davids flight from Saul, was upon the Sabbath. (3) What David did being King of Israel, in ordering things about the Sabbath. (4) Elijahs flight upon the Sabbath; and what else hapned on the Sabbath, in Elijahs time. (5) The limitation of a Sabbath dayes journey, not knowne amongst the Jewes when Elisha lived. (6) The Lord becomes offended with the Jewish Sabbaths; and on what occasion. (7) The Sabbath entertained by the Samaritans, and their strange nicities therein. (8) Whether the Sabbaths were observed during the captivitie. (9) The special care of Nehemiah to reforme the Sabbath.

(10) The weekely reading of the Law on the Sabbath day, begundy Erra. (11) No Synagogues nor weekely reading of the Law, during the Government of the Kings. (12) The Scribes and Doctors of the Law, impose new regours on the people, about their Sabbaths.

CHAP. VIII.

What doth occurre about the Sabbath, from the Maccabees, to the destruction of the Temple.

(1) The Jewes refuse to fight in their owne defence, upon the Sabbath; and what was ordered thereupon. (2) The Pharisees, about these times, had made the Sabbath burdensome by their traditions. (3) Hierusalem twice taken by the Romans, on the Sabbath day. (4) The Romans, meny of them, Judaize, and take up the Sabbath; as other nations did by the Jewes example. (5) Whether the Strangers dwelling among ft the Jewes, did observe the Sabbath. (6) Augustus Cafar very gracious to the Jewes, in matters that concerned their Sabbath. (7) What our Redeemer taught, and did, to rectifie the abuses of, and in the Sabbath. (8) The finall ruine of the Temple, and the Jewish Ceremonies, on a Sabbath day. (9) The Sabbath abrogated with the other Ceremonies. (10) Wherein consisteth the Spirituall Sabbath mentioned in the Scriptures, and amongst the Fathers. (11) The idle and ridiculous nicities of the moderne Jewes, in their Parasceves and their Sabbaths, conclude this first part.



THE SECOND BOOKE.

CHAP. I.

That there is nothing found in Scripture, conching the keeping of the Lords day.

(1) The Sabbath not intended for a perpetuall ordinance. (2) Preparatives unto the dissolution of the Sabbath, by our Saviour Christ. (3) The Lords day not enjoyed in the place thereof, either by Christ, or his Apostles : but instituted by the authority of the Church. (4) Our Saviours Resurrection upon the first day of the weeke, and apparition on the fame, make it not a Sabbath. (5) The comming downe of the Holy Ghost upon the first day of the weeke, makes it not a Sabbath. (6) The first day of the weeke, not kept more like a Sabbath than the other dayes, by S. Peter, S. Paul, or any other of the Apostles. (7) Saint Paul frequents the Synagogues on the Jewish Sabbath; and upon what reasons. (8) What was consluded against the Sabbath, in the Councell bolden at Hierusalem. (9) The preaching of S. Paul at Troas, upon the first day of the weeke, no Argument, that then that day was fet apart by the Apostles, for religious exercises. (10) Collections on the first day of the weeke 1 Cor. 16. conclude as little for that purpose. (11) Those places of S. Paul, Galar. 4. 10. Coloff. 2. 16. doe prove invincibly, that there is no Sabbath to be looked for. (12) The first day of the weeke not called the Lords day, untill the end of this first Age: and what that Tale addes Bato it.

CHAP.

In what efface the Lords day flood from the death of the Apolities to the Reigne of Confianting.

(1) Touching the Orders, setled by the Apostles, for the Congregation. (2) The Lords day, and the Saturday, both Festivals, and both observed in the East, in Ignatius time. (3) The Saturday not wethout great difficultie made a fasting day. (4) The controversie about keeping Easter; and how much it conducet b to the prefent bufine fe. (5) The Feast of Easter not affixed to the Lords day , without much opposition of the Easterne Churches. (6) What Iustin: Martyr, and Dionyfius of Corinth, have left me of the Lords day : Clemens Alexandrinus bis diffishe thereof. (7) Vpon what grounds the Christians of the farmer times used to pray, flanding, on the Lords day, and the time of Pentecost. (8) What is recorded by Tertullian of the Lords day; and the Assemblies of the Church. (9) Origen, as his Master Clemens had done before, distikes fet dayes for the Assembly. (10) Saint Cyprian, what he tells me of the Lords day; and of the reading of the Scriptures, in Saint Cyprians time. (11) Of other holy dayes established in these three first Ages; and that they were observed as solemnely as the Lords day was. (12) The name of Sunday's often used by the Primitive Christians, for the Lords day; but the Sabbath, hever.

CHAP. III.

That in the fourth Age, from the time of Constantine to Saint Augustine, the Lords day was not taken for a Sabbath day.

(1) The Lords day first established, by the Emperour Constantine. (2) What labours were permitted, and what restrained on the Lords day by this Emperours Editt. (3) Of other holy dayes, and Saints dayes, instituted in the time of Constantine. (4) That weekely, other dayes, particularly the Wednesday and the Friday, were in this Age, and those before,

before, appointed for the meetings of the Congregation. (5) The Saurday as highly bonoured in the Easterne Churches, as the Lords day was. (6) The Fathers of the Easterne Church crie downe the Iewish Sabbath, though they held the Saturday. (7) The Lords day not frent wholly in religious exercises: and what was done with that part of it, which was left at large. (8) The Lords day, in this Age, a day of Feafting : and that it hath beene alwayes judged hareticall, to hold falts thereon. (9) Of Recreations on the Lords day; and of what kinde those Dancings were, against the which the Pathers saveigh so Charpely. (10) Other Imperial Edicts about the keeping of the Lords day, and the other holy dayes. (11) The Orders at this time in use on the Lords day, and other dayes of publike meeting, (12) The infinite differences betweene the Lords day and the Sabbath.

CHAP. IV.

The great improvement of the Lords day in the fift and fixt Ages, make it not a Sabbath.

(1) In what estate the Lords day stood in Saint Austins: time. (2) Stage-playes and publike Shewes prehibited on the Lords day, and the other holy dayes, by Imperial Edicts. (3) The base and beastly nature of the Stage-playes, at those times, in use. (4) The barbarous and bloudie qualitie of the Spectacula, or Shewes, at this time prohibited. (5) Neither all civill bufinefle, nor all kinde of pleafures, restrained on the Lords days by the Emperour Leo; as some give it out. (6) The French and Sparnards, of the fixt Age, begin to Judaize about the Lords day : and of restraint of Husbandrie on that day, in that Age first made. (7) The so much cited Canon of the Councell of Mascon proves no Lords day Sabbath. (8) Of publike honours done, in thefe Ages, to the Lords day, both by Prince and Prelate. (9) No Evening Service on the Lords day, till thefe prefent Ages. (10) Of publike Orders now established, for the better

regulating of the Lords day meetings. (11) The Lords day not more reckoned of than the greater Festivals; and of the other holy dayes, in these Ages instituted. (12) All businesse, and recreation, not by Law prohibited, are, in themsolves, as lawfull on the Lords day, as en any other.

CHAP. V.

That in the next 600 yeeres, from Pope Gregorie forewards, the Lords day was not reckned of, as of a Sabbath.

(1) Pope Gregories care to set the Lords day free from some Jewish rigours, at that time obtraded on the Church. (2) Strange fancies taken up, by some feur men, about the Lords day, in these darker Ages. (3) Scriptures, and Miracles, in these times found out, to justifie the keeping of the Lords day boly. (4) That in the judgement of the most learned men in these sixe Ages , the Lords day bath no other ground, than the Authoritie of the Church. (5) With bow much difficultie the people of these Westerne parts were barred, from following their Husbandrie, and Courts of Law, on the Lords day. (6) Husbandrie not restrained on the Lords day in the Easterne parts, untill the time of Leo Philosophus. (7) Markets, and Handy-crafts, restrained with no lesse opposition, than the Plough, and pleading. (8) Severall casus reservati in the Lawes themselves, wherein men were permitted to attend those businesses, on the Lords day, which the Lawes restrained. (9) Of divers great and publike actions, done, in these Ages, on the Lords day. (10) Dancing, and other sports, no otherwise prohibited on the Lords day, than as they were an hindrance to Gods publike service. (11) The other holy dayes as much esteemed of, and observed, as the Lords day was. (12) The publike hallowing of the Lords day, and the other holy dayes, in these present Ages. (13) No Sabbath all these Ages heard of, either on Saturday, or Sunday:

Sunday: And bow it stood with Saturday, in the Ea-sterne Churches.

CHAP. VI.

What is the judgement of the Schoole. men, and of the Protestants; and what the practice of those Churches in this Lords-day.

businesse.

(1) That in the judgement of the Schoole-men, the keeping of one day in feven, is not the morall part of the fourth Commandement. (2) As also that the Lords day is not founded on Divine Authoritie, but the Authoritie of the Church. (3) A Catalogue of the holy dayes drawne up in the Councell of Lyons: and the new doctrine of the Schooles, touching the naturall fanctitie of the holy dayes. (4) In what estate the Lords day stood, in matter of restraint from labour, at the Reformation. (5) The Reformatours finde great fault both with the faid new doctrine, and restraints from labour. (6) That in the judgement of the Protestant Divines, the fantifying of one day in feven is not the morall part of the fourth Commandement. (7) As also that the Lords day but no other ground, on Which to stand, than the Authoritie of the Church. (8) And that the Church bath power to change the day, and to transferre it to some other. (9) What is the practice of the Roman, Lutheran, and chiefely the Calvinian Churches on the Lords day, in matter of devotion, rest from labour, and sufferance of lawfull pleasure. (10) Dancing cryed downe by Calvin, and the French Churches; not in relation . to the Lords day, but the sport it selfe. (IT) In what estate the Lords day stands in the Easterne Churches: And that the Saturday is observed by the Ethiopians, as the Lords day is.

CHAP.

CHAP. VII.

In what estate the Lords day stood in this Me of Britaine, from the first planting of Religion to the Reformation.

(1) What doth occurre about the Lords day, and the other Festivals among St the Churches of the Britaines. (2) Of the estate of the Lords day, and the other holy dayes in the Saxon Heptarchie. (3) The honours done unto the Sunday. and the other holy dayes, by the Saxon Monarchs. (4) Of publike altions, civill, ecclefiafticall, mixt, and military, done on the Lords day under the first six Norman Kings. (5) New Sabbath doctrines broached in England in King Johns reigne; and the miraculous originali of the same. (6) The prosecution of the former businesse; and ill successe therein, of the undertakers. (7) Restraint of worldly busine se on the Lords day, and the other holy dayes, admitted in these times in Scotland. (8) Restraint of certaine servile worker, on Sundayes, holy dayes, and the Wakes, concluded in the Councell of Oxon under King Henry 3. (9) Husbandrie, and legall processe, prohibited on the Lords day, first, in the reigne of King Edward the 3. (10) Selling of Wooll on the Lords day, and the solemne Feasts forbidden first by the (aid King Edward, as after, Faires, and Markets generally, by King Henry 6. (11) The Cordwainers of London re-Brained from felling of their Wares on the Lords day, and Some solemne feasts, by King Edward the 4. and the repealing of that Law by King Henry the & (11) In What estate the Lords day stood, both for the doctrine and the practice, in the beginning of the Reigne of the faid King Henry.

CHAP.

the resistantion of Religion is that Linguismes (13) security and the Reigne of the

The Storicof the Londs day of from the reformations of Religion in this Kingdome, till this

(1) The Doctrine of the Lords day and the Sabbath delivered by three severall Mattyrs, conformably unto the judgement of the Protestants before remembred. (2) The Lords day, and the other holy dayes confesed by all this Kingdome, in the Court of Parliament, to have no other ground than the Authoritie of the Church. (3) The meaning and occasion of that Clause in the Common-Prager Booke, Lord have mercy upon us, &c. repeated at the end of the fourth Commandement. (4) That by the Queenes Injunctions, and the first Parliament of her Reigne, the Lords day was not meant for a Sabbath. day. (5) The Doctrine in the Homilies delivered, about the Lords day, and the Sabbath. (6) The summe and Substance of that Homily; and that it makes not any thing for a Lords-day-Sabbath. (7) The first originall of the new Sabbath-speculations in this Church of England; by whom, and for what cause invented. (8) Strange and most monfrous Paradoxes, preached on occasion of the former Doctrines; and of the other dangerous effects thereof. (9) What care was taken of the Lords day, in King James bis Reigne; the freading of the former Doctrines; and of the Articles of Ireland. (10) The Jewish Sabbath set on foot : And of King James his Declaration about lawfull Sports, on the Lords. day. (11) What Tracts were writ, and published, in that Princes Reigne, in opposition of the Doctrines before remembred. (12) In what estate the Lords day, and the other holy dayes have food in Scotland, fince

the reformation of Religion in that Kingdome. (13)
Statutes about the Lords day, made in the Reigne of our dread Soveraigne now being, and the misconstruing of the same. His Majestic revisestic and enlargette the Declaration of King James. (14) An Exhortation to obedience unto his Majestics most Christian purpose, concludes this.



THE

HISTORY

SABBATH:

The first Booke.

From the Creation of the World, to the destruction of the Temple.

Coliebar Y. Baywood R. R. D. Arth Co.

PET. HEYLYN.

4 Exon. 31.15, 16.

Wherefore the children of Israel shall keepe the Sabbath, to observe the Sabbath throughout their generations: it is a signe between mee and the children of Israel, for ever.

LONDON,

Printed for Henry Seile, and are to be fold at the Signe of the Tygers-head in Saint Pauls
Church-yard, 1636.

Octob. 24. 1635

Perlegi universum boc opus cui titulus (The History of the Sabbath) quod continet folia 320, in quibus nibil reperio sana doctrina aut bonis moribus contrarium, quo minus publica cum utilitate imprimi possit; sub eatamen conditione, ut sinon intra annum proxime sequentem typis mandetur, bac licentia sit omnino irrita.

Gulielmus Haywood R.R.D. Archiep.

Cant. Capellanus Domest.



THE HISTORY OF THE SABBATH

CHAP. I.

That the SABBATH was not instituted in the beginning of the World.

(1) The entrance to the worke in hand. (2) That those words, Genes. 2. And God blessed the seventh Day, &c. are there delivered, as by way of Anticipation.
(3) Anticipations in the Scripture confessed by them, who denie it here. (4) Anticipations of the same nature not strange in Scripture. (5) No Law imposed by God on Adam, touching the keeping of the Sabbath.
(6) The Sabbath not ingraft by nature in the soule of B 2

man. (7) The greatest Advocates for the Sabbath, denie it to be any part of the Law of Nature. (8) Of the morality and perfection, supposed to be in the number of seven, by some learned men. (9) That other numbers, in the confession of the same learned men, particularly the first, third, and sourth, are both as morall and as perfect as the seventh. (10) The like is proved of the sixth, eighth, and tenth; and of other numbers. (11) The Scripture not more favourable to the number of seven, then it is to others. (12) Great caution to be used by those, who love to recreate themselves in the mysteries of numbers.

(1)



Purpose by the grace of God to write an History of the Sabbath, and to make known what practically hath been done, therein, by the Church of God, in all ages past, from the Creation till this present: Primag; ab origine mudi, ad mea perpetuum deducere tem-

pora carmen. One day, as David tels us, teacheth another. Nor can we have a better Schoolmaster in the things of God, then the continuall and most constant practice of those samen, that have gone before us. An undertaking of great disticulty, but of greater prosit. In which I will crave leave to say, as doth Saint Austine, in the entrance to his Books de Civitate; Magnum opus & arduum, sed Deus est adjutor noster. Therefore, most humbly begging the assistance of Gods holy Spirit to guide me in the way of truth, I shall apply my selfe to so great a worke; beginning with the first beginnings, and so continuing my assource, successively unto these times, wherein

Lib. 1. c. 1.

wherein we live. In which no accident of note, as farre as I am able to discerne, shall passe unobserved, which may conduce to the discovery of the truth, and setling of the minds of men in a point so controverted. On therefore our den to the present businesse. [In the Gen 2. beginning (faith the Text) God created the Heaven and the Earth. Which being finished, and all the hofte of them made perfect, on the seventh day God ended his worke which hee had made, and hee rested on the seventh day from all his worke which bee had made. And then it followeth, And God bleffed the seventh day and sanctified it, because that in it hee had rested from all his worke, which God created and made. Vnto this passage of the Text, and this point of time, some have referred the institution and originall of the Sabbath: taking these words to be a plain narration of a thing then done, according to that very time, wherein the Scripture doth report it. And that the fantifying of the seventh day, therein mentioned, was a Commandement given by God to our Father Adam, touching the sanctifying of that day to his publick worship. Conceiving also that there is some speciall mysterie and moralitie in the number of seven, for which that day, and none but that, could be defigned and fet apart for this employment. Others, and those the ancienter, and of more authority, conceive these words to have been spoken by a Prolepsis or Anticipation; and to relate unto the times, wherein Mofes wrote. And that it was an intimation onely of the reason, why God imposed upon the Jews , the fanctifying rather of the feventh day, then of any other: no precept to that purpose being given to dam, and to his posterity; nor any mysterie in that number, why of it telfe it should be thought most proper for Gods publick service. The perfect stating of these points, will give great light to the following fory. And therefore wee will first crave leave to remove thele doubts, before we com to matter of fact; that . CE 5.12.

" cavit.

that afterwards I may proceed, with the greater eafe to my felf. & farisfaction to the Reader. The ground-work or foundation laid, the building will be raifed the furer.

(2) And first it is conceived by many learned men,

that Mofes in the fecond of Genefis, telates unto the times in the which he lived, and wrote the Historie of the Creation a when God had now made knowne his holy will unto him, and the Commandement of the Sabbath had by his Ministery been delivered to the house of Mael. This is indeed the ancienter and more generall tendry, unanimously delivered both by Icm and Christian; and not so much as questioned till thele later dayes, And how loever fome afcribe it to Tostam; as to the first inventer of it; yet it is ancienter farrethen be : though were it to, it could not be denied, but that it had an able and a learned Authour. A man confidering the times in which he lived, and the fhort time of life it pleased God to give him; that hardly ever had his equal. Its true, Tefasm thus refolves it, He makes this quere firft , Nam fabhatum com à Des fan Sificasum factis in of primardio ramm, ca. Whether the Sabbath being " fanctified by God in the fiest infancy of the World . " had been observed of men ; bythe Low of Nature. And thereunto returnes this answere, good Dow nos dederit pracuptum illud de observatione sabbati in principio " fed per Malen dien efe, or. That God commen-" ded not the Sabath to be findlified in the beginning " of the World, but that it was commanded afterward " by the Law of Mofer; when God did publickly make "known his will upon Mount Sines. And that whereis the Scripture speaketh of faultifying the forest buley, "in the second of Georgia, it is not to be understood, as " if the Lord did then appoint it, for hit publick war" drips but into be reisined onto the time wherein
" Like wrote, which was in the William eller Heli" Males handalat diene quid Devillandies factific that

In Gen 2.

or ning of the Prophet will be briefly this, that God " did fanctifie that day, that is, sa V s, to m that are his people of the hone of facel, that we might confectate it to his fervice. So face Toftate. In which
I must confelle, that I fee not any thing, but what Josephow faid before him, though in other words: who Antiqualization for the Worlds Creation, doth conclude it thus, Lui n'y viouse, Sec. So that Moles faith, that the World and all that is therein, was made in finish bale dayer, and that upon the feventh day God took reft , and ceafed from his labours. Ofer w open gone and mir mirar of Thump Trouse mir nuigars &cc. By reafon whereof, wee likewife defift from travaile on that day, which we tall the Sabbath, i.e. repose. So that the institution of the Sabbath, by To-frame; and the observation of it, by lesephus; are both of them referred, by their w, and wee, unto the times of Mofes, and the house of Ifrael, Nor is Iofephon the only learned man amongst the fewer, that to interpreteth Mofer meaning. Salowen I orbit one of the principall of the Rubbins speaks more expressy so this purpole; and makes this Gloffe or Commentupon Mofes words. Bea nedixit ei, i.e. in manna, &c. God bloffed the feventh day, i.e. in Mannab, became for every day of the week,
an Homer of it fell upon the earth, and a double portion on the fixty and findified it, i.e. in Mannab, because it fell not on the seventh day at all, Ex scriptuthe Scripture speakes as of a thing that was to come.

Nay, generally the Hebrew Dossers do assistant as much, Ap. Hopin de assuring us that the Commandement of the Sabbath, Feb. Ind. 63.

was neither given nor known till the full of Manuals; of once allo mandata datum offe, quiende Manuals acceptants whole tellimony more at large, shall be reported in the first Section of the function Chapter of this es ra loquitar de refutura. And in this place (faith he) Booke of not before the fall of Manual then certainly

D GOE 2.

not ...

CHAP. I.

1n G(# 2.

not given at the first beginning : and therefore mentioned here as by Anticipation. But what need more be faid? Mercer a learned Protestant, and one much conversant in the Rabbins, confesseth that the Rabbins generally referre this place and passage to the following times, even to the fanctification of the Sabbath, established by the Law of Moses, and the fall of Mannah, Hebrei fere ad futurum referant, i.e. sanctificationem Sabbati postea lege per Mosen sancitam: unde & Manna eo die non descendit. And howloever for his own part, he is of opinion, that the first Fathers being taught by God, kept the feventh day holy : yet he conceives withall, that the Commandement of keeping holy the Sabbath day, was not made till afterwards. Nam hine (from Gods own resting on that day) posten preceptum de Sabbato natum eft, as he there hath it. Doubtlesse, the Iewes. who is much doted on their Sabbath, would not by any means have robbed it of fo great antiquity; had they had any ground to approve thereof, or not knowne the contrary. So that the scope of Moses in this present place, was not to shew the time when; but the occasions why, the Lord did after fanctify the seventh day for a Sabbath day : viz. because that on that day he refted from the works, which he had created.

(3) Nor was it otherwise conceived, then that Mofer here did fpeake by way of Prolepfis, or Anticipation. till Ambrofe Catharin, one of the great sticklers in the Trent-Councell, opined the contrary. Hee in his Comment on that Text falls very toule upon Toffatus; and therein leads the dance to others, who have fince taken up the same opinion. Ineptum est quad quidam commenes two eft, &c. It is a foolish thing (faith he) that, (as a ec certain Writer fancieth) the fanctification of that day " which Moses speaks of, should not be true as of that

e very point of time whereof he speaks it, but rather is

to be referred unto the time wherein he wrote : asif

the

" the meaning onely were, that then it should be fanes Etified when it was ordered and appointed by the Law of Moses. And this hee calls Commentum ineptum, & contra literamipfam, & contra ipfim Moscos declarationem; A foolish and absurd conceit, contrary unto Mofes words, and to his meaning. Yet the same Catharin dothaffirme in the felf-same Book, Scripturis frequentifsimuns effe, multa per anticipationem narrare; that nothing is more frequent in the holy Scriptures, then thefe anticipations. And in particular, that whereas it is faid in the former Chapter, male and female created he them, per anticipationem dictum effe non eft dubitandum, that (without doubt) it is so said by anticipation : the woman not being made, as he is of opinion, till the next day after, which was the Sabbath, For the Anticipation he eites Saint Chryfostome, who indeed tels us on that text, είδες πώς το unde πω jegovds, ώς γερονδς διεγήσατο. Behold, saith he, how that which was not done as yet, is here related as if done already. He might have added, for that purpose, Origen on the first of Genesis, and Gregory the Great, Moral lib. 32 cap. 9. both which take notice of a Prolepsis, or Anticipation in that place of Moses. For the creation of the woman he brings in Saint Ierome, who in his Tract against the Iewes expresly saith, mulierem conditam fuife die septimo, that the woman was created on the seventh day or Sabbath: to which this Catharin affents, and thinks that thereupon the Lord is faid to have finished all his works on the seventh day; that being the last that he created. This seemes indeed to be the old tradition, if it be lawfull for me to digreffe a little: it being supposed that Adam being wearied in giving names unto all creatures on the fixt day, in the end whereof he was created; did fall that night into a deepe and heavy fleepe: and that upon the Sabbath or the seventh day morning, his side was opened, and a rib tooke thence, Aug. Steuching for the creation of the woman. So Angustinus Steuchins in Gena.

" who

CHAP. I. reports the Legend. And this I have the rather noted, to meet with Catharinus at his own weapon. For whereas he concludes from the reft of God, that, without doubt, the institution of the Sabbath began upon that very day wherein God refed:it feems, by him, God did not wholy rest upon that day; and so we either must have no sabbath to be kept at all; or elfeit will be lawfull for us by the Lords example, to do what ever worke wee have to do,upon that day; and after fanctifie the remaynder. And yet I needs must say withall, that Catharinas was not the onely he, that thought God wrought upon the Sabbath, Aretim also to conceived it. Dies itaque totanon fuit quiete transacta, sed perfecto opere ejus deinceps quievit, " nt Hebraus contextus habet. The whole day was not " spent (laith he) in rest from labour, but then God re-" fled when he had perfected all his works; according as the Hebrew Text informes us. Mercer a man well skilled in Hebrew, denieth not but the Hebrew Text will beare that meaning. Who thereupon conceives that the seventy Elders in the Translation of that place, did purposely translate it, er ti nuige ti exty, that on the fixt day God finished all the worke that he had made, and after " rested on the seventh. And this they did, saithhe, no " omnem dubitandi occasionem tollerent, to take away all

" hint of collecting thence, that God did any kinde of work on that day. For if he finished all his works on " the feventh day, it may be thought (faith he) that God " wroughtupon it. Saint Hierome noted this before, that the Greeke Text was herein different from the Hebrem; and turnes it as argument against the Iewes; and their rigid keeping of the Sabbath. Aretavimme igitur

Iudzos qui de ocio sabbati gloriantur, qued jam tunc in

principio sabbatum dissolutum fit , dum Deus operatur in Sabbato, complens opera sua in eo; & benedicens ipse diei, " quiain ipfo uinersa compleverat. Here, saith the Father, have we brought the Iews to a narrow streight,

In Gen. 2.

Problem, loc 55.

Du Hibraice in Gen.

er who so much glory in their Sabbath : as being " broken even in the first beginning, when God did worke upon that day, perfecting on the same his workes, and therefore bleffing it, because thereon hee er finished all the works which he had created. If so, if God himselfe did breake the Sabbath, as Saint Hierome turns upon the Iewes: we have small cause to thinke that hee should at that very time, impose the Sabbath as a

(4) But to proceed. Others that have took part with

Law, upon his creatures.

Catharinus against Tostatus, have had as ill successe as he; in being forced either to grant the use of anticipation in the holy Scripture; or elle to run upon a tenet, wherein they are not like to have any seconds. I wil instance onely in two particulars, both Englishmen, and both exceeding zealous, in the present cause. The first is Doctour Bound, who first of all did set a foot these Sabbatarian speculations in the Church of England, wherewith the 2 Edit. p 10. Church is still disquieted. He determines thus. I deny not, " faith hee, but that the Scripture speaketh often of " things, as though they had beene so before, because " they were so then, when the things were written. As when it is said of Abraham, that hee remooved unto a ce Mountaine Eastward of Bethel, whereas it was not " called Betbel, till above a 100 yeares after. The like may be faid of another place in the Book of Indges cal-" led Bochin, &c. yet in this place of Genefis it is not fo. " And why not so in this, as well as those? Becaule (laith " he) Moles entreateth there of the fanctification of the " Sabbath, not onely because it was so then, when hee " wrote that Book, but specially because it was so even " from the Creation. Which by his leave, is not so much a reason of his opinion, as a plain begging of the question. The second, Dollour Ames, the first I take it, that Medulla Theol. fowed Bounds doctrine of the fabbath in the Netberlads. 1.2.6.15. Sell. 9.

Who faith expressly first, and in generall termes, bujus-

modi .

Verf. 32.

Vor 34.

CHAP.I.

Scriptura

modi prolepscos exemplum nullum in tota scriptura dari poffe, that no example of the like anticipation can be found in Scripture: the contrary whereof is already proved. After more warily, and in particular, de hujusmodi inftitutione Proleptica, that no luch institution is let down in Scripture, by way of a Prolepsis or Anticipation, either in that book, or in any other. And herein, as before I faid, he is not like to finde any seconds. We finde it in the fixteenth of Exodus, that thus Moses said. This is the thing which the Lord commandeth: Fill an Omer of it of the Mannah] to be kept for your generations, that they may (ee the bread wherewith I have fed you in the Wildernes, when I brought you forth from the land of Agypt. It followeth in the text, that as the Lord commanded Moles, so Aaron laid it up before the testimony to be kept. Here is an ordinance of Gods, an institution of the Lords, and this related in the same manner, by anticipation, as the former was. Lyra upon the place affirmes expresly, that it is spoken there per anticipationem: and so doth Vatablus too, in his Annotations on that Scripture: But to make sure worke of it, I must send Doctor Ames to schoole to Calvin, who tels us on this text of Moses, non contexuit Moles historiam suo ordine, sed narratione yn reinnly interposita, melius confirmat, &s. Moses, saith he, relates not here the history in its place and order: but fets it downe by way of prolepsis or Anticipation. Indeed it could not well be otherwise interpreted. For how could Aaron lay up a pot of Mannah to be kept before the testimony, when as yet there was neither Arke, nor Tabernacle, and so no testimony before which to keep it? To bring this businesse to an end, Moses hath told us in the place before remembred, that the children of Israeldideat Mannah forty yeares, which is not otherwife true, in that place and time, in which he tels it, but

by the helpe and figure of anticipation. And this Saint

Auftin noted in his questions upon Exedus, Significat

Duf. 35.

24,62.

scriptura per Prolepsin, i. e. hoc loco commemorando qued " etiam postea factum est : This is expressed , faith he, in " Scripture by an anticipation: that is, by mentioning in " that place and time, a thing not done a long while after. And lastly, where Amesius sets it down for certain, that no man euer thought of an anticipation in this place of Moses, qui prajudicio aliquo de observatione diei Do . vers. supra. minica non fuit prius anticipatus, who was not first posfeffed with some manifest prejudice, against the sanctifying of the Lords day: this cannot possibly be said against Tostatus, who had no enemy to encounter, nor no opinion to oppose, and so no prejudice. We conclude then, that for this passage of the Scripture, we finde not any thing unto the contrary, but that it was fet down in that place and time, by a plaine and meere anticipation; and doth relate unto the time wherein Moses wrote: And therefore no sufficient warrant to fetch the institution of the Sabbath, from the first beginnings. One onely thing I have to adde, and thats the reason which moved Mofes, to make this mention of the Sabbath, even in the first beginning of the Book of God, and so long time before the institution of the same. Which doubtleffe was, the better to excite the fews to observe that day, from which they feemed at first to be much averse: and therefore were not onely to be minded of it, by a Memento in the front of the Commandment; but by an intimation of the equity and reason of it, even in the entrance of Gods Book, derived from Gods first resting on that day after all his works. Theodoret hath so resolved it, in his Questions on the Book of Genesis, Maxime autem Judais ifta scribens, necessario posnit boc, sanctificavit eum, ut majore cultu prosequantur Sabbatum. Hoc enim in legibus sanciendis inquit, sex diebus creavit Deus, &c. Moses, faith he, writing these things for the use and benefit of the fews, was of necessitie to let downe the sanctifying of the Sabbath, at this place and time, that so they might

observe

know-

observe it with the greater reverence.

(5) I said an intimation of the equity and reason of it,

for thats as much as can be gathered from that place: though fome have laboured what they could, to make the Sanctifying of the seventh day, therein mentioned, a precept given by God to our Father Adam, touching the fanctifying of that day, to his publick worship. Of this I shall not now say much, becanse the practice will disprove it. Onely I cannot but report the minde and judgement of Pererius a learned Iesuite, Who amongst other reasons which he hath alledged, to prove the obfervation of the Sabbath, not to have took beginning in the first infancy of the World, makes this for one: that generally the Fathers have agreed on this, Deum non alind impasniffe Adamo preceptum, omnino positivum, nist illud de non edendo fructu arboris scientia, &c. that God imposed no other law on Adam, which was plainly pofitive, then that of not eating the forbidden fruit of the Tree of knowledge. Of the which Fathers, fince he hath instanced in none particularly, I will make bold to lay before you some two or three; that so out of the mouthes of two or three witnesses the truth hereof may be e stablisbed. And first we have Tertullian, who resolves it thus. Namque in principio mundi ipsi Ada & " Eva legem dedit, &c. In the beginning of the World. " the Lord commanded Adam and Eve that they Should " not eat of the fruit of the tree, which is in the middle of the Garden. Which Law (faith he) had beene sufficier ent for their justification, had it beene observed. For in that Law, all other precepts were included, which " afterwards were given by Moles. Saint Bafil next, who tels us first, that abstinence or fasting was commanded by the Lord in Paradife. And then, The specition

coroλην ελαθεν' Λολίμ δτο τε ξύλε, τε μνώσκαν καλον κή πονης εν, ε φάγεται, &c. the first Commandement given by God to Adam was, that he should not eat of the tree of

Adv. Indees.

De jejunio.

knowledge. The very same, which is affirmed by Saint Ambrofe in another language, Et ut sciamus non effe novum jejunium, primam ilisc legem, [i.e. in Paradile] confirmit de jejunio. That we may know, faith this good Fa- Lib de Eliad ther, that abstinence or fasting is no new invention, the jejunio c. 3. first Law which the Lord proclaimed in Paradise, was that offasting. See to this purpose Chrysoft hom. 14. 6 16. on the booke of Genesis; Austin de Civit.l. 14.c.12. and many other Christian Doctors of all times and ages, who do from hence aggravate the offence of Adam, in that he had but one commandment imposed on him, and vet kept it not. So perfectly agree in this, the greatest lights both of African, the Easterne, and the Westerne Churches. If lo, if that the law of abstinence had beene alone lufficient for the justification of our Father Adam, as Tertullian thinks; or if it were the first law, given by God unto him, as both Saint Bafil and Saint Ambrose are of opinion: the onely Law, as both Saint Austin and the Schoole-men thinke: then was there no fuch law at all, then made, as that of sandifying of the Sabbath; or elfenot made according to that time and order, wherein this passage of the Scripture is layed downe by Moses. And if not then, there is no other ground for this Commandment in the Book of God, before the wandring of Gods people in the Wildernesse. and the fall of Mannah. A thing so cleare, that some of those, who willingly would have the Sabbath to have beene kept from the first Creation; have not the confidence to ascribe the keeping of it, to any ordinance of God, but onely to the voluntary imitation of his people. And this is Torniellus way, amongst many others, who though heattribute to Enos both let formes of prayer, Ann. 236. and certaine times by him selected for the performance of that duty; pracipue vero diebus Sabbati, especially upon the Sabbath: yet he resolves it as before, that such as fanctified that day, if fuch there were ; non ex pracepto divino.

PART.I.

1d in die 7.

egisse; were not obliged to to do, by any precept from the Lord, none such being given, but onely of an arbitrarie pietie. Of this opinion doth Mercer also seeme to be, as before I noted. So that in this particular point, the Fathers and the moderne Writers; the Papist and the

Protestant, agree most lovingly together.

(6) Much leffe did any of the Fathers, or other ancient Christian Writers, conceive that sanctifying of the Sabbath, or one day in seven, was naturally ingrafted in the minde of man, from his first creation. Its true, they tell us of a Law, which naturally was ingrafted in him, So Chryfostome affirmes, that neither Adam, nor any other man, did ever live without the guidance of this Law: and that it was imprinted in the foule of man, affoone as he was made a living creature. 87 % & Asau, 87 and ανθεωπος έθεις έθεποτε φαίνεται χωείς νόμε ζήσας φυσικέ. όμε τέ γ αὐτὸν ἔπλατίεν ὁ Θεὸς, κὶ ἐκεῖνον ένετίθει τὸν νόμον αὐ_ as that Father hath it. But neither he nor any other. did ever tell us that the Sabbath was a part of this law of nature: nay, some of them expresly have affirmed the contrary. Theodoret for example, that these Commandments, Thou shalt not kill, Thou shalt not commit adultery, Thon shalt not steale, and others of that kinde, " alios quoque homines natura edocuit, were generally implanted by the law of nature, in the minds of men. "But for the keeping of the sabbath, it came not in by " nature, but by Mofes law. At Sabbati observandi, non " natura magistra, sed latio legis. So Theodoret, And an-Iwerably thereunto Sedulius doth divide the law, into three chiefe parts. Whereof the first is de Sacramentis,

offignes and Sacraments, as Circumcision, and the Passeover: the second is, qua congruit legi naturali, the body
of the Law of nature; and is the summary of those things
which are prohibited by the words of God: the third
and last, factorum, of rites and ceremonies (for so I take

In Rom 7.12.

In Ezecb.c.zo.

Rem ?.

it is his meaning) as new Moones and Sabbaths: which clearly doth exempt the fabbath, from having any thing to do with the law of nature. " And Damascen assures es us too, that when there was no law enacted, nor any De Oribod fide " Scripture inspired by God, that then there was no 4.4.5,24. Tabbath neither, O'TE 28 84 AV rouss, & yearn Dromd 505, 886 78 ε σάβζατον τω Θεώ αιφιέρωτο. Το which three Ancients we might adde many more of these later times, * Ryvet and * In Decaleg. Ames, and divers others, who though they plead hard * Medulla for the antiquity of the fabbath; dare not referre the kee- theol, 62. 615 ping of it, to the law of nature: but onely (as we shall see anon) unto positive law, and divine commandment. But hereof we shall speake more largely, when we are come unto the promulgating of this Law, in the time of Moses: where it will evidently appeare to be a positive Constitution onely, fitted peculiarly to the Iews; and never otherwise esteemed of, then a Iewish ordinance.

(7) Its true, that all men generally have agreed on this, that it is consonant to the law of nature, to set apart some time to Gods publicke service: but that this time should rather be the seventh day, then any other, that they impute not unto any thing in nature; but either to divine, legall, or Ecclesiasticall institution. The Schoolemen, Papifts, Protestants, men of almost all periwasions in religion, have to resolved it. And for the Ancients, our venerable Bede affures us, that to the Fathers before the " law, all dayes were equall; the feventh day having no " prerogative before the others: and this he cals natura-" lis sabbati libertate, the liberty of the natural sabbath, In Iuk, 19. " which ought (faith he) to be restored at our Saviours comming. If fo, if that the fabbath, or time of rest unto the Lord, was naturally left free and arbitrary, then certainly it was not refraind more unto one day then another; or to the feventh day, more than to the fixth or eighth. Even Ambrose Catharin, as stout a champion as he

was,

was, for the antiquity of the sabbath, finds himselfe at a losse about it. For having took for granted, as he might indeed, that men by the prescript of nature, were to affigne peculiar times for the service of God; and adding that the very Gentiles used so to do: is faine to thut up all " with an Ignoramus. Nescimus modo quem diem pra-" cipue observarunt prisci illi Dei cultores. We cannot " well resolve (saith he) what day especially was ob-" ferved, by those who worshipped God, in the times of old. Wherein he doth agree exactly with Abulenfis, against whom principally he tooke up the bucklers; who could have taught him this, if he would have learnt of " fuch a Maker, that how loever the Hebrew people, or " any other, before the giving of the Law, were bound " to set apart some time, for religious duties: non tamen ec magis in sabbato, quam in quolibet aliorum dierum, y et " were they no more bound to the sabbath day, than to any other. So for the Protestant Writers, two of the greatest Advocates of the sabbath, have relolved accordingly. Quod dies ille solennis unus debeat esse in septimana, hoc positivi juris est; thats Amesius doctrine. And Ryvet also saith the same. Legem de Sabbato, positivam, non naturalem agnoscimus. The places were both cited in the former Section; and both do make the (abbath a meere positive law, no prescript of nature. But what need more be faid in to cleare a case; or what needs further Witnesses be produced, to give in evidence, when we have confitentem reum. For Doctor Bound, who first amongstus, here, endevoured to advance the Lords day into the place of the Iewift fabbath; and fained a pedigree of the Sabbath, even from Adams infancie: hath herein said enough to betray his cause, and those, who fince have either built upon his foundation; or beautified their undertakings with his collections. " Indeed (faith " he) this law was given in the beginning, not so much w by the light of nature, as the rest of the nine Com mandments

In Exed. 20.

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" mandments were; but by expresse words when God " fanctified it. For though this be in the law of nature,

" that some dayes should be separated to Gods wor-

thip, as appeares by the practice of the Gentiles : yet 2 Edit p. 11. 6 that it should be every seventh day, the Lord himselfe 16.

" let down in expresse words; which otherwise by the

" light of nature they could never have found. So that by his confession, there is no fabbath to be found in the law of nature: no more then by the testimony of the Fathers, in any positive law, or divine appointment, untill

the Decalogne was given by Mofes.

(8) Nay, Doctor Bound goeth further yet; and robs his friends and followers of a speciall argument. For where Danaus asks this question, Why one of seven, rather then one of eight, or nine; and thereunto makes answer, that the number of seven doth signific perfection and perpetnitie: " First, saith the Doctor, I do not see that pro-" ved, that there is any fuch mysticall fignification, ra- 15.p. 69. " ther than of any other. And though that were grant-" ed, yet do I not find that to be any cause at all in Scri-" pture, why the feventh day should be commanded to " be kept holy, rather then the fixth, or eighth. And in " the former page, The speciall reason why the seventh " day should be rather kept than any other, is not the " excellencie or perfection of that number, or that there " is any mystery in it, or that God delighteth more in " it, then in any other: though, I confesse (faith he) that " much is said that way, both in divine and humane writers. Much bath beene faid therein indeed, to much, that we may justly wonder at the strange niceties of some men, and the unprofitable pains they have took amongst them, in fearching out the mysteries of this number; the better to advance, as they conceive, the reputation of the Sabbath. Aug. Stenehins hath affirmed in generall, that In Gen.2. this day and number, is most naturall and most agreeable to divine imployments, and therefore in omni atate inter

Tull, ad Attied.

7. Epl. 13.

omnes gentes habitus vonerabilis & facer, accounted in all times, and Nations, hely and venerable; and so have many others faid fince him. But he that led the way unto him, and to all the reft, is Philo the Iew; who being a great follower of Platos, took up his way of trading in the mysteries ofseverall numbers: wherein he was so intricate and perplexed, that numero Platonis obscurius, did grow at last into a Proverbe. This Philo therefore Platonizing, first telsus of this number of seven, sx318. De mundi opifi- eins iraras arvunvinou Sivano rim qu'on au mis, that he periwades himselfe, there is not any man able sufficiently. to extoll it; as being farre above all the powers of Rhetorick: and that the Pythagoreans (from them first Plato learnt those trifles) didusually resemble it, To inquive As συμπάντων, even to Iove himselfe. Then, that Hippocrates. doth divide the life of man into feven ages, each age containing feven full yeares; to which the changes of mans constitution are al framed & fitted: as also that the Beare, or Arthurus, as they use to call it, and the constellation called the Pleiades, confift of feven starres severally, neither more nor leffe. He shews us also, how much nature is delighted in this number, Xaiper of in qu'ors el Jouaist, as viz. that there are feven Planets, and that the Moone quartereth every seventh day, that Infants borne in the fevanth moneth are usvally like enough to live; that there are seven severall motions of the body, seven intrails, fo many outward members, seven holes, or out-lets, in the same, feven forts of excrements; as also that the feventh is the criticall day in most kindes of maladies. And to what purpose this, and much more of the same condition, every where scattered in his Writings; but to devise some naturall reason for the Sabbath? For so he manifests himselfe in another place. To 30 rais icobjuais

is no to rouse autois show, &c. " New why God chose the

" feventh day, and established it by law, for the day of " reft, you need not aske at all of me ; fince both Physi-

CSAMS.

De legis Alleg. 1.

Ap. Eufeb. Prapar.1,6.7.

: 20.7272

cians, and Philosophers, have so oft declared, of what " great power and vertue that number is, as in all other " things, to especially in the nature and state of man. er Out oms icloung xope. And thus (faith he) you have " the reason of the seventh day-sabbath. Indeed Philo-Sophers, and Physicians, and other learned men of great name and credit, have spoken much in honour of the number of feven; and feverally impute great power unto it in the works of nature, and feverall changes of mans body. Whereof lee Censorinus de Die natali, cap. 12. Varro in Gellius lib. 3. cap. 10. Hippocrates, Solon, and Hermippus Beriew in the fixth Book of Clemens of Alexandria; besides divers others. Nay it grew up so high in the epinion of some men, that they derived it at the last, in The or Caopus, i. e. from the reverence due unto it. So Philo tels us. Macrobin also saith the fame. Aprid veteres and vocitatur quod Greco nomine testabatur ve- D elegis Allenerationem debitam numero: as he, in Komnio Scipio-716.

(9) But other men as good as they, finde no fuch mysterie in this number, but that the rest may keepe pace with it, if not go before it : and some of those which so much magnifie the feventh, have found, as weighty mysteries, in many of the others also. In which I shall the rather enlarge my felfe, that feeing the exceeding great both contradiction and contention, that is betweene them in these needlesse curiofities; we may the better finde the flightnesse of tholearguments, which seeme to place a great moralitie in this number of feven; as if it Were by nature, the most proper number, for the fervice of God, And first, whereas the learned men before mentioned, affix a speciall power unto it, in the worksof nature, Instine the Martyr plainly telens, we's This Siraur Respons ad τ φύστως, &c. that the accomplishment of the works qu.69. of nature is to be alcribed to nature onely, not " unto any period of time accounted by the num-

fought for in the first. So for the third, Origen generally affirmes that it is apolio fair allielitio, even made for my-

fteries:

A Ames 5.

La Georgie. I.

20

M Gen. bom. 8.

steries: & some particulars he nameth. Macrobine findeth in it all the naturall faculties of the foule; howards, or rationall: Dumin, or irascible, and last of all om Duminin, or concupiscible. Saint Athanasis makes it equal altoge- Ad Antisch. ther with the feventh; the one being no leffe memorable quist. for the holy Trinity, then the other for the Worlds Creation. And Servise on these words of Virgil, Numero In Ecleg. 8. Dem impare gandet, faith that the Pythagoreans hold it for a perfect number, and do refemble it unto God, a quo principium, & medium, & finis eft. Yet on the contrary, Bodinus takes up Ariftotle, Plutarch, and Lactantins, De repub, 14. for faying that the third is a perfect number : there being in his reckoning, but foure perfect numbers in 100000: which are 6.28. 496, and 8128, Next for the fourth, Philo, not onely hath affured vs, that it is derbuo's Tike , De mundi opif. a perfect number, wherein Bodinus contradicts him: but that it is highly honoured, as among it Philosophers, so by Mofes allo, who hath affirmed of it, that it is, and i De Abrabamo. airer &, both holy, and praise-worthy too. And for the mysteries thereof, Clemens of Alexandria telsus, that both fehovah in the Hebrew, and Ois in the Greeke, confifteth of foure letters onely: and so doth Dem in the Strom, 1, 5. Latine. Nazianzen further doth enforme us, that as the Orar. 44. Seventh amongst the Hebrews, so was the fourth honoured by the Pythagoreans: in 3 2 aprov memoinera, and that they used to sweare thereby, when they took an oath. Yet for all this, Saint Ambrofo thought this number not alone unprofitable, but even dangerom also. Namerum quartum plerique cavent, & instile putant, as he in his Hexaemeron. Then for the fifth, Macrobins tels us, that Lib.4.6.9. it comprehendeth all things both in the Heavens above, and the earth below. And yet by Origen it is placed In Lev. lem. 16. indifferently, partly in landabilibm, partly in culpabilibus; there being five foolish Virgins, for the five wife

(10) Now let'us look upon the fixth, which * Beda * In Gen. 2. reckoneth C 4

CHAP.I.

* De rep.l.4. * De mundi spif. Clem. Alex. Strom.l.4.

In Levit,12.

In Thefeo.

* De mundi opific. * De congre [. qu ernait. Er. * De Decalego. reckoneth to be numerus perfectus; and Bodin, * primus perfectorum. * Philo, and generally the * Pythagoreans do affirme the same. Yetthe same Bodin tels us in the selfe-same Booke, that how soever it be the first perfect number, such as according unto Plate, did fort most fitly with the workmanship of God : Videmus tamen vilissimis animantibus convenire, yet was it proper, in some fort to the vilest creatures. As for the eighth, Hesychius makes it an expression, or figure of the world to come. Macrobins, tels us that the Pythagoreans used it as an Heroglyphick of justice, Quia prime omnium folvitur in numeros pariter pares; because it will be alwaies divisible into even or equal members. Nay, whereas those of -1thens didufe to facrifice to Neptune, on the eighth day of every moneth; Plutarch hath found out fuch a mysticall. reason for it, out of the nature of that number, as others. in the number of feven, for the moralitie of the Sabbath. "They facrifice (faith he) to Neptune on the eight day. of every moneth, because the number of eight is the " first Cube, made of even numbers, and the double of the " first iquare : To morinor x Sunitri tor vinesor ixw f To Get " Avausos, which doth represent an immoveable stead-" fastnesse, properly attributed to the might of Neptune; " whom for this cause we name Aphalism and Taioxes, " which fignifieth the fafe keeper and stayer of the earth. As strong an argument for the one, as any my stery or moralitie derived from numbers, can be for the other, But if we look upon the tenth, we finde a greater commendation given to that, then to the fewenth: year by those very men themselves, to whom the leventh appeared to facred. Philo affirmes thereof, * that of all numbers, it is mon * absolute and complete ; not meanly eelebrated by the Prophet Mofes; most proper and familiar unto God himselfe; * that the powers and vertues of it are innumerable : and finally, that learned men did call it Avida qualificação, because it comprehended in it felfe, reconcil

felfe, all kind of numbers. With whom agree Macrobius, who stiles it numerum perfectissimum, the most perfect number; and * Clemens Alexandrinus, who gives it both the attributes of holinesse and perfection, * Nazianzene and * Athanasim are as full as they. And here this number feemes to me to have got the better : there being nothing spoken in disgrace of this, as was before of the feventh, by feverall Authors there remembred, So that for ought I fee, in case this argument be good, for the morality of the Sabbath, we may make every day, or any day a Sabbath, with as much reason as the seventh : and keepe it on the tenth day, with best right of all. Adeo argumenta ab absurdo petita, ineptos habent exitus, said Lactantine truly. Nay, by this reason, wee need not keepe a Sabbath oftner, then every thirtieth day, or every fiftieth, or every hundreth : becanse those numbers have beene noted allo to containe great mysteries, and to be perfecter too then others. For Origen hath plainly told us, that if we looke into the Scriptures, invenies multa magnarum In Gen. bom 24 rerum gesta sub tricenario & quinquagenario contineri; We shall findermany notable things delivered to us in the numbers of thirty and fifty. Of fifty more particularly, Philo affirmes upon his credit , that it is aparar & Devitaconουσικώτατ & deifus, the holieft and most naturall of all templ. other numbers : and Origen conceived fo highly of it, that he breaks out into a timeo hujus numeri secreta discutere, and durft not touch upon that string. So lastly for In Tum, bom 8. the Centenary, the same Authour tels us, that it is plenus and perfectus, no one more absolute. We may have Sab- Ja Gin bom. 2. baths at our will, either too many, or too few, if this plea be good.

Yea, but perhaps, there may be something in the Scripture, whereby the seventh day may bee thought more capable, in nature, of so high an honour, Some have so thought indeed, and thereupon have mustered up all those Texts of Scripture, in which there hath beene any

Strom.I.6.

* Duad Antiocb.st.

good:

CHAP. I.

PART.I.

fur-

good expressed or intimated, which concernes this number, or is reducible unto it. Bellarmine never took more pains, out of that fruitlesse Topick to produce feven Sacraments : then they have done from thence to derive the Sabbath. I need not either name the men, or recite the places: both are knowne sufficiently. Which kinde of proofe if it be good, we are but where wee were before, amongst our Ecclesiasticall and humane Writers. In this, the Scriptures will not helpe us, or give the feventh day naturally, and in it felfe, more capability or fitneffe for Gods worship, then the ninth or tenth. For first the Scripture gives not more honour to this number in some Texts thereof, then it detracts from it in others : and fecondly, they speak as highly of the other numbers, as they do of this. The Jesuite Pererine shall standup, to make good the first; and Doctour Cracanthorp to avow the second. Pererim first resolves it cleerly, numerum Septenarium etiam in rebus pessimis & execrandis sapenumero positum elle in Scriptura sacra: that the feventh number is oft uled in Scripture, to fignifie the vileft and most execrable things. As for example. The evill first (laith Saint " Luke) brought with him Seven spirits worse then him-" selfe: and out of Mary Magdalen, did Christ cast out " feven Devils, as Saint Marke teleus. So in the Revelation " on, Saint John informes us of a Dragon, that had feven " heads, and seven crownes, as also of seven plagues, sent into the earth, and feven Viels of Gods wrath powred " out upon it. (He might have told us had he lifted, that the purple beaft whereon the great Whore rid, had feven heads allo, and that shee sate upon seven Mountains.) " It's true (faith hee) which David telsus, that he did " prayle God seven times aday : but then as true it is, " which Solomon hath told us, that the just man falleth " feven times a day. So in the Book of Genefis, weehave feven leane kine, and feven thinne cares of Corne; as well as seventar Kine, and seven full Eares: To proceed no

In Gen.5.

further. Pererim hereupon makes this generall refolution of the case; Apparet igitar eofdem numeros, aque in bonis & malis poni, & usurpariin sacra scriptura: Hence it is manifest, saith he, that the same numbers frequently are used in Scripture, both for good and evill. Next whereas those of Rome, as before I noted, have gone the same way to find out seven Sacraments; our Cracanthorpe, to shew " the vanitie of that argument, doth the like, for the er proofe of two. Quod & si nobis fas effet, &c. If it " were lawfull for us to take this course, wee could pro-" duce more for the number of two, then they can for fees ven. As for example, God made emo great Lights in the Firmament, and gave to man two eyes, two earcs, " two feet, two hands, two armes. There were two Na-" tions in the wombe of Rebecca, two Tables of the Law. " two Cherubins, two Sardonich stones in which were " written the names of the sonnes of Ifrael. Thou shalt offer to the Lord, two Rams, two Turtles, two Lambes of a yeere old, two young Pigeons, two Hee-goats, " two Oxen for a peace-offering. Let us make two Trum-" pers, two Doores of the wood of Olives, two Nets, two " Pillars. There were two Hornes of the Lambe, two " Candlesticks, two Olive branches, two Witnesses, two " Prophets, two Testaments; andupon two Commandements hang all the Law and the Prophets, faith our " Saviour. Congruentiis facile vinceremus, si nobis in bunc " campum descendere libet, &c. We fhould (faith he)pre-" fume of an easie victory, should wee thus dally with " congruities, as doe thole of Rome. Hence we conclude, that by the light of Scripture, wee finde not any thing in nature, why either every feventh day fhould; or every fecond day should not be a Sabbath. Not to say any thing of the other numbers, of which the like might be affirmed, if we would trouble our selves about it.

(12) Its true, this tricke of trading in the mysteries of numbers, is of long standing in the Church, and of no lesse

Contra Spolat.

CHAP.1

leffe danger: first borrowed from the Platonifts and the Pythagoreans, by the ancient Hereticks, Marcion, Valentimu, Basilides, and the rest of that damned crew, the better to disguise their errours, and palliate their impieties. Some of the Fathers afterwards took up the devile, perhaps to foile the Hereticks at their own weapons: though many of them purposely declined it. Sure I am, Chrysoftom diflikes it. Who on those words in the leventh of Genefis, by feven and by feven (which is the number new debated) doth inftruct us thus. Πολλοί γάς ποιλά περί τέτε μυθολογέσι, z crrever acopunir raubavorres majarnenous aciquer emideix-" PUP TOU, &c. Many (faith he) do tell strange matters of " this fact, and taking an occasion hence, make many ob-

" fervations out of feverall numbers. Whereas not ob-" fervation, but onely an unleasonable curiofitie, hath " produced thole fictions, "Obsy z) as Theirs Tov algerton,

In Gen, hom. 24.

De Civit. Dei.

6-11,6.31.

" ETE 28 now, from whence so many heresies had their first originall, For oftentimes (that out of our abundance " we may fit their fancies) wee finde the even or equall " number, no lesse commemorated in holy Scripture; as " when God fent out his Disciples by two, and two: " when he chole twelve Apostles, and left foure Evange-" lists. But these things it were needlesse to suggest to " you, who have so many times been lessened, Tois mois-Tois वं काक्ट्रबंतीनम नवेड बेरावेड , to ftop your eares against fuch follies. Saint Augustine also, though hee had descanted a while upon the myfteries of this number : yet hee cuts off himselfe, in the very middle, as it were; Nescientiolam suam leviter magis quam utiliter, jacture velle videatur; lest hee should seeme to shew his reading, with more pride, then profit. And thereupon hee gives this excellent rule, which I could wish had beene more practised in this case: Habenda off itaque ratio moderationis & gravitatis, ne forte cum de numero multum loquimar, mensuram & pondu negligere judicemur. We must not take " faith hee, so much heed of numbers, that wee forger

" get at the last, both weight and measure. And this we should the rather do, because that generally there is no rule laid down, or any reason to be given in nature, why fome particular numbers have been let apart for particular uses, when other numbers might have served : why Fericho should be rather compassed feven times, then fix or eight; why Abraham rather trained three hundred and eighteene of his servants, then three hundred and twenty, or why his fervant took ten Camels with him into Padan Aram, and not more or leffe: with infinite others of this kinde, in the Law Loviticall. Yet I deny not, but that some reason may be given, why in the Scripture, things are fo often ordered by fevens and fevens: viz. as fuffin Martyr tels ya quaax 3 in unun this te xoque minorws, the better to preferve the memory of the worlds Creation. Another reason may be added, which is, by this inculcating of the number of feven, unto the lems, to make that people, who otherwise were at first averse from it, as before I noted, continually mindfull of the Sabbath: Numerum septenarium propter Sabbatum Iudais familiarem effe, being the observation of S. Hierom. To draw this point unto an end, It is apparant by what hath before been spoken, that there is no Sabbath to be found in the beginning of the World, or mentioned as a thing done, in the 2. of Genefis, either on any strength of the Text it selfe; or by immediate ordinance and command from God, collected from it; or by the law and light of nature, imprinted in the foule of man, at his first creation : much leffe by any naturall fitness in the number of leven, whereby it was most capable, in it selfe, of lo high an honour. Which first premised, we shall the easier fee, what hath been done in point of practice.

Respons ad qu.

In 354.4.

CHAP?

PART.I.

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CHAP. II.

That there was no SABBATH kept, from the Creation, to the Floud.

(1) Gods rest upon the seventh day, and from what he rested. (2) Zanchius conceit touching the sanctifying of the first seventh day, by Christ our Saviour. (3) The like of Torniellus, towching the fanctifying of the Same, by the Angels in heaven. (4) A generall demonstration that the Fathers before the Law, did not keep the Sabbath. (5) Of Adam, that he kept not the Sabbath. (6) That Abel, and Seth did not keep the Sabbath. (7) Of Enos, that he kept not the Sabbath. (8) That Enoch and Methutalem did not keep the Sabbath. (9) Of Noah, that he kept not the Sabbath. (10) The Sacrifices and devotions of the Ancients were occasionall.

(1)

Ow little ground there is, whereon to build the originall of the Sabbath, in the second of Genesis, we have at large declared in the former Chapter. Yet we deny not but that Text affords us a fufficient intimation of the equity and reason of it which is Gods reft upon that day, after all his works that he had made. Not as once Celfu did object against the

Origen .contra Celf 1.6.

the Christians of his time, as if the Lord, women n's are. mas mornede xergore xus. &c, like to fome dull Artificer, was weary of his labours, and had need of fleepe: for he spake the word onely, and all things were made. There went no greater labour to the whole Creation, then a Dixit Dominus. Therefore Saint Auftin rightly noteth, nec cum De Gen, ad lit. creavit defeffus, nec cum ceffavit refectus eft : that God 14.6.14. was neither weary of working, nor refreshed with resting. The meaning of the Text is this, that hee delifted then, from adding any thing, denove, unto the World by him created: as having in the fix former dayes, fashioned the Heaven and Earth, and every thing in them contained; and furnished them with all things necessary, both for use and ornament. I say, from adding any thing, de nove, unto the World by him created; but not from governing the same : which is a worke by us as highly to be prized, as the first Creation; and from the which God never resteth. Sabbaths and all dayes are alike in respect of providence: in reference to the univerfall government of the World and Nature. Semper videmus Deum ope- Hom 13, in rari, & Sabbatum nullum est in que Deus non operetur, Nam. in que non producat Solem sum super bonos & malos. No Sabbath, whereon God dothrest from the administration of the World by him created, whereon hee doth not make his Sun to shine both on good and bad; whereon he rains not plenty, upon the finner and the just, as Origen hath truly noted. Nor is this more, then what our Saviour faid in his holy Goffel. I work (faith he) and my Father alfe worketh. A faying, as Saint Anfine notes, at contra Fauflum which the Iews were much offended, our Saviour mea- Man 1, 16, 6.6. " ning by thole words that God rested not, nec willum sibi " cestationis statuisse diem, and that there was no day " wherin he tended not the preservation of the creature: " and therefore for his owne part, hee would not cease " from doing his Fathers bufineffe, no Sabbatic quidem, " no though it were upon the Sabbath. By which it fee-

meth

meth, that when the Sabbath was observed, and that if still it were in force, it was not then , and would not be unlawfull unto any, now, to look to his estate on the Sabbath day; and to take care, that all things thrive and prosper which belong unto him : though hee increase it not, or adde thereto by following, on that day, the works of his daily labour. And this according to their rules, who would have Gods example fo exactly followed, in the Sabbaths rest: who rested, as we'ee, from creation onely, not from prefervation. So that the rest here mentioned, was as before I faid, no more then a ceffation or a leaving off, from adding any thing, as then, unto the World by him created. Vpon which ground, hee afterwards designed this day for his holy Sabbath, that so by his example the fewer might learne to rest from their worldly labours; and bee the better fitted to meditate on the workes of God, and to commemorate his goodneffe manifested in the Worlds Creation.

(2) Of any other fanctification of this day, by the Lord our God, then that he rested on it now, and after did command the Iewes, that they should sanctifie the same; we have no Confat in the Scriptures: no nor in any Author, that I have met with, untill Zanchies time. Indeed he tels us, a large story of his own making, how God the Sonne came down to Adam, and sanctified this first Sabbath with him; that hee might know the better how to doe the like. Ego quidem non dubito, &c. I little doubt,

De creat. homi-

- " laith hee, (I will speake onely what I thinke, without "wrong or prejudice to others, I little doubt) but that "the Sonne of God, taking the shape of man upon him
- was busied all this day in most hely conferences with
- " Adam; that he made known himselfe both to him, and " Eve; taught them the order that he used in the Worlds
- "Creation; exhorted them to meditate on these glorious
- " works; in them to prayle the Name of God, acknow-
- " ledging him for their Creatour; & after his example, to spend

es spend that day for ever, in these pious exercises. I doubt ee not, finally, faith he, but that he taught them on that day " the whole bedie of Divinitie: and that hee held them bufied all day long, in hearing him, and celebrating " with due prayfestheir Lord and God; & giving thanks " unto him for fo great and many benefits, as God had " graciously vouchsafed to bestow upon them. Which es said, hee shuts up all with this conclusion. Hec est * illins septimi diei benedictio & sanctificatio, in qua " filim Dei una cum patre & spiritu sancto, quievit ab opere quod fecerat. This was (faith hee) the bleffing " and fanctifying of that seventh day, wherein the Sonne " of God, together with the Father, and the Holy Ghost, es did rest from all the workes which they had made. How Zanchie thwarts himselfe in this, we shall see here- See n.s. after. Such strange conceptions, though they milcarry not in the birth : yet commonly they ferve to no other use, then monsters in the workes of nature, to be seene and shewne; with wonder at all times, and sometimes with pitie. Had fuch a thing occurred in Pet. Comestors supplement, which he made unto the Bible, it had been more tolerable. The Legendaries and the Rabbins might fairely also have beene excused, if any such devise had been extant in them. The gravity of the man makes the Tale more pitifull, though never the more to be regarded. For certainly, had there beene such a weighty conference between God &man; & fo much tending to information, & instruction: it is not probable, but that we should have heard therof in the holy Scriptures. And finding nothing of it there, it were but unadvitedly done, to take it on the word & credit of a private man. Non credimus , quia non legimu, This we beleeve not, because we read it not, was in some points Saint Hieroms rule; and shall now bejours,

(3) As little likelihood there is, that the Angels did observe this day, and fantifie the same to the Lord their God: yet some have beene so venturous, as to affirme

having

Acral, d 7.

28 4,6.

it. Sure I am Torniellus faith it. And though he feeme to have some Authours, upon whom to cast it; yet his approoving of it, makes it his, as well as theirs who fir & devised it. Quidam non immerito existimarunt hoc ipso die in Calis, omnes Angelorum choros, feciali quadam exultatione in Dei laudes prorupi fe, quod tam praclarum & ad-" mirabile opus absolviffet. Some men have thought, faith " he, and that not improbably, that on this day the Quire of Angels in the Heavens, brake out into the prayle of " God, in a speciall manner; in honour of that excellent and admirable work, which he then had perfected Nay hee , and they, who ever they were, have a Scripture for it ; even Gods words to Iob : Where wast thou when I laid the foundations of the earth; when the morning ftars Sang together, and all the sonnes of God shouted for joy? Who, and from whence thole Quidam were, that fo interpreted Gods words, I could never finde; and yet have tooke some paines to seeke it. Sure I am, Saint Aufin makes a better use of them, and comes home indeed unto the meaning. Some men, it seemes, affirmed that the Angels were not made, till after the fix dayes were finished, in which all things had been created : and he referres them to this Text for their confutation. Which being repeated, he concludes. Iam ergo erant Angeli, quando facta funt sydera, facta autem funt Sydera die quarto. " Therefore (faith hee) the Angels were created before " the Starres; and on the fourth day were the Starres " created. Yet Zanchins, and those Quidam, be they who they will, fell short a little of another conceit of Philos, who tels us that the Sabbath had a priviledge above other dayes, not onely from the first Greation of the World (though that had beene enough to fet out the Sabbath:) dina is and the leave not never didn't performe, but even before the Heavens and all things visible were created. If fo it must be fanctified by the boly Trinirie, without the tongues of men and Augels: and God, not

De Civit, Dei,

De vita Mosis

having worked, must rest; and fanctifie a time, when no time was. But to return to Torniellus, however thole Quidam did mislead him, and make him thinke that the first Sabbath had been fanctified by the holy Angels; yet hee ingenuously confesseth, that sanctifying of the Sabbath here upon the earth, was not in use till very many ages after, not till the Law was given by Mofes. Verun - Annal d.7. tamen in terris ista sabbati sanctificatio non nisi post multa sacula in usum venisse creditur, nimirum temporibus Moss, quando sub pracepto data est filsis Israel. So Torniellus.

(4) So Torniellus, and so farre unquestionable. For that there was no Sabbath kept amongst us men, till the times of Aloses, the Christian Fathers generally, and some Rabbins also, have agreed together. Which that we may the better shew, I shall first let you see what they say in generall, and after what they have delivered of particular men, most eminent in the whole story of Gods Booke, untill the giving of the Law. And first that never any of the Patriarkes before Moses time, did observe the Sabbath, Iustin the Martyr hath affured us; Tes and Mauries Dialcum Tryph. nai Aceanu Sinaius, nai evaelsus dem jevoulrus, unite anpocusiar MELTETUMUETES, WHITE TO OASCATA OUNDESTITUS. None of the righteous men, laith he, and such as walked before the Lord, were either circumcised, or kept the Sabbath, until the severall times of Abraham and Moses. And where the Iewes were scandalized, in that the Christians did eat hot meats on the Sabbath dayes : the Martyr makes reply, that the Said just and righteous men, not taking beed of any such ob-Servances, μεμαρτύς ην του όπο το θεν, αυτό, obtained a notable testimony of the Lord himselfe. So Ironans, having fir & told us that Circumcifon, and the Sabbath, were both gi- Adv.beref.l.4. ven for fignes; and having spoke particularly of Abraham, Noah, Lot, and Enoch, that they were justified without them : addes for the close of all, that all the multitude of the faithfull before Abraham, were justified

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PART.I

CHAP. 2.

Adv. Indeos.

Hill 1.0.4.

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Adv berefes 42.7.5.

without the one; Et Patriarcharum eorum qui ante Mofen fuerunt, and all the Patriarkes which preceded Mofes, without the other. Tertullian next, disputeth thus against the fewes, that they which think the Sabbath must be still observed, as necessary to salvation; or Circumcision to be uled upon pain of death : Doceant in prateritum justos sabbatizasse, aut circumcidisse, & sic amicos Deieffectos effe; ought first of all, saith hee, to prove, That the Fathers of the former times were circumciled, or kept the Sabbath, or that thereby they did obtaine to be accounted the friends of God. Then comes Eusebins the Historian. and he makes it good, that the Religion of the Patriarchs before Moses Law, was nothing different from the Chri-Stian : and how prooves hee that? Er autois or just & สระเบนทีร อุนองงอง , อาง เพาริ ทุณัง น เพอิดสาพง อางาหลุทธองรุ อาง und inuis. They were not circumcifed, no more are we; they kept not any Sabbath, no more doe wee: they were not bound to abstinence from sundry kinds of meats, which are prohibited by Moles; nor are wee neither. Where still observe bow constantly these severall Fathers ranke Circumcision and the Sabbath, in one ranke or order: which sheweth they thought them both of the same condition. This or the like argument doth he alfouse to the self-same purpose, in his first Booke, de demonstrat. Evangel. and fixth Chapter. And in his seventh, de praparatione, he resolves it thus, 'Elegion Se mperson Marias rois 266vois, &c. The Hebrewes which preceded Moses, and were quite ignorant of bis Law (whereof hee makes the Sabbath an especiall part) disposed their wayes according to a voluntary kind of piety, Bio wir To xt two quoir xinounuivos, framing their lives and actions to the law of nature. This argument is also used by Epiphanins, who speaking of the first ages of the World, informes us this, that then there was no difference among men, in matters of opinion; no Indaisme, nor kind of heresie whatsoever: बोरे में भूग मंत्रह , है मिन्सार प्रथम दे में बहुत बंद्रां के पह है

nadoning ennancia, da' depos sou, &c. but that the faith which doth now flourish in Gods Church , was from the beginning. If fo, no Sabbath was observed in the times of old because none in his. I could inlarge my Catalogue, but that some testimonies are to be referved to another place: when I shall come to shew you, that the commandement of the Sabbath was published to Gods people, by Mofes See Ch 4. onely; and that to none but to the lewes. After fo many of the Fathers, the moderne Writers may perhaps feeme unnecessary; yet take one or two. First, Musculus, (28 " Doctour Bound informes me, for I take his word) who 2. Edit p 124 " tels us that it cannot be proved that the Sabbath was ", kept before the giving of the Law, either from Adam " to Noah, or from the Floud to the times of Mofes, or of Abraham and his Posteritie. Which is no more then what wee shall see shortly out of Eusebins. Hospinian Defestis 1,cap. 3 next, who though he faine would have the fanctifying of the Sabbath, to be as old as the beginning of the World; yet he confesseth at the last, Patres idcirco Sabbatum ob-" fervaffe ante legem, &c. that for all that it cannot bee " made good by the Word of God, that any of the Fa-" thers did observeit, before the Law. These two I have the rather cited, because they have been often vouched in the present controversie, as men that wished well to the cause, and say somewhat in it.

must begin with the first man Adam. The time of his Creation, as the Scriptures tels us, the sixt day of the week, being as Scaliger conjectured in the first Edition of his Worke, the three and twentieth day of April; and so the first Sabbath, Sabbatum primum, so hee calls it, was the source and twentieth, Petavins, by his computation, makes the first Sabbath to be the first day of November; and Scaliger, in his last Edition, the five and twentieth of October: more neere to one another then before they were. Yet saith not Sealiger, that that primum Sabbatum

Emend, temp.

Doctrina temp.

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had any reference to Adam, though first hee left it so at large, that probably some might so conceive it : for in his later thoughts he declares his meaning to be this, Sabbatum primum in que Deus requievit ab opere Hexaemeri: the first Sabbath on the which God rested from his sixe dayes worke. Indeed the Chaldee Paraphrase seemes to affirme of Adam, that he kept the Sabbath. For where the 92 Pialme doth beare this Title, A Song or Psalme for the Sabbath day: the Authours of that Paraphrase doe expound it thus. Law & Canticum qued dixit homo primus pro die Sabbati, the Song or Plalme which Adam faid. for the Sabbath day. Somewhat more wary in this point was Rabbi Kimchi, who tels us how that Adam was created upon Friday about three of the clock : fell at eleven. was cenfured and driven out of Paradife at twelve; that all the residue of that day, and the following night, he bemoned his miseries, was taken into grace next morning, being Sabbath day; and taking then into confideration all the works of God, in simila istius Psalmi verba prorupiffe, brake out into words as are there recorded. A tale that hath as much foundation, as that narration of Zanchy, before remembred. Who though hee feeme to put the matter out of doubt, with his three non dubito's, that Christ himselfe did sanctifie the first Sabbath, with our Father Adam; and did command him ever after to obferve that day: yet in another place, hee makes it onely a matter of probability, that the commandement of the Sabbath, was given at all to our first parents. Quomodo autem sanctificavit? Non solum decreto & voluntate, sed. reipsa, quia illum diem, (ut non pauci volunt & probabile eft) mandavit primis parentibus sanctificandum. How did God sandifie that day, saith hee? Not onely by decree or designation, but in very deed; in that, as not a few conceive, and probable it is that it may be so, hee did command it to be kept by our first Parents. So easily doth he everthrow his former structure: making that there to be onely

In 4. mandati.

onely probable, which formerly hee had affirmed to bee unquestionable. But to return unto the Rabbins, and this dreame of theirs, besides the strangenesse of the thing, that

Adam should continue notabove eight houres in Paradife, and yet give names to all the creatures, fall into fuch an heavy fleepe, and have the woman taken out of him; that the must be instructed, tempted, and that both must finne, and both must suffer in so short a time: besides all this, the Christian Fathers are expresse, that Adam never kept the Sabbath. Instine the Martyr, in his Dislogue with Trypho, a learned Iew, makes Adam one of those, όι μη σαββατίζοντες, &c. το θερ congestrar, which being neither circumcifed, nor keeping any Sabbath, were yet accepted by the Lord. And so Tertulian in a Treatite Adv. Indees. written against the lewes, affirmes of Adam, quod nes circumcisum, nec sabbatizantem, Dem eum instituerit: That God did institute and direct him, being neither circumcised, nor a Sabbath-keeper. Nay, which is more, he makes a challenge to the fewer, to prove unto him, if they could, that Adam ever kept the Sabbath. Doceant Adamum Sabbatizasse, as hee there hathit, Which doubtlesse neither of them would have done, confidering with whom the one disputed, and against whom the other wrote: had they not beene very well affured of what they faid. The like may be affirmed both of Enfebine, and Epipha- De Prepar. E. nius, two most learned Fathers. Whereof the first, main- vang 17.6.8. tayning politively that the Sabbath was first given by Moses, makes Adam one of those, which neither troubled himselfe with Circumcision, sol Tov Martins Isdaina many- Adu bareses, γλιώτων, nor any of the Lawes of Mojes: The other 4.1.3.5. reckeneth him amongst those also, who lived according to that Faith, which when he wrote, was generally received in the Christian Church. Therefore no Sabbath kept by our Father Adam.

(6) But whatloever Adam did, Abel, I hope, was more observant of this duty. Thus some have said indeed,

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but

CHAP. 2.

but on no authority. It is true the Scriptures tell us, that he offered Sacrifice: but yet the Scriptures doe not tell us, that in his Sacrifices he had more regard unto the feventh day, then to any other. To offer Sacrifice, hee might learne of Adam, or of naturall reason, which doth sufficiently instruct us, that we ought, all, to make some publicke testimony, of our subjection to the Lord. But neither Adam. did observe the Sabbath, nor could nature teach it, as before is shewne. And howsoever some Modern Writers have conjectured, and conjectured onely, that Abel in his Sacrifices might have respect unto the Sabbath: yet those whom we may better trust, have affirm'd the contrary. For Inftin Martyr disputing against Trypho, brings at Abel in for an example; that neither Circumcifion nor the Sabbath, the two great glories of the Iewes, were " to be counted necessary. For if they were, faith he, God " had not had so much regard to Abels Sacrifice, being as he was uncircumcifed: and then heeadds, o un pag es oullarizor, &c. To be o congismos, that though hee was no Sabbath-keeper, yet was he acceptable unto God. And so Tertullian, that God accepted of his Sacrifice, though he were neither circumcifed, nor kept the Sabbath. Abelem offerentem facrificia, incircumcifum neque fabbatizantem laudavit Dom, accepta ferens que in simplisitute cordis offerebat. Yea, and hee brings him also into his challenge, as one of whom the fewer could produce no proofe, that ever hee observed the Sabbath. Doceant Abel, bostiam Deo Sanstam offerentem, Sabbati religionem, placuiffe: which is directly contrary to that, which is conjectured by some Modern Writers. So Epiphanius also. makes him one of those, who lived according to the tendries of the Christian Faith. The like he also faith of Seth, whom God raised up instead of Abel, to our Father Adam. Therefore no Sabbath kept by either.

Adv. ludaos.

Adv.beref.l.1.

(7) It is conceived of Abel, that he was killed in the one hundred and thirtieth yeare of the Worlds Creation:



of Enos, Seths tonne, that he was borne, Anno two hundred thirty fix. And till that time there was no Sabbath. But then, as some conceive, the Sabbath day began to be had in honour, because it is set downe in Scripture. that then began mento call upon the Name of the Lord. " That is, as Torniellus descants upon the place, then, Gen.4. " were spiritual Congregations instituted, as we may Annal Anne or probably conjecture, certaine fet formes of prayers 336.4.4. " and Hymnes devised to set forth Gods glory, certaine " let times and places also set apart for those pious du-" ties: pracipue diebus Sabbati, especially on the Sab-" bath dayes, in which, most likely, they began to ab-" ftaine from all servile works, in honour of that God, " whom they well knew had rested on the seventh day " from all his labours, Sure Torniellus minde was upon his Matins, when he made this paraphrase. He had not elle gathered a Sabbath from this Text, confidering that notlong before, he had thus concluded; That fanctifying of the Sabbath bere on earth was not in use, untill the Law was given by Moses. But certainly this Text will beare no such matter, were it considered as it ought. The Chaldee Paraphrase thus reades it, Tune in diebus eins inceperunt filii hominum, ut non orarent in nomine Domini; then in those dayes began the sonnes of men, not to addresse their invocations to the name of God: which is quite contrary to the English. Our Bibles of the last Translation in the margin, thus; Then began men to call themselves by the name of the Lord: and generally the fews, as Saint Hierome tels us, do thus gloffe upon it, Tunc primum in nomine Domini, & in similitudine ejus, fabricata funt idola; that then began men to fet up idols both in the name, and after the similitude of God. Ainsworth in his Translation thus, Then began men prophanely to call upon the Name of the Lord : who tels us also in his Annotations on this Text, out of Rabbi Maimony, that in these dayes Idolatry tooke its first beginning, and

Ven. 3. of this Chapter.

Qu. hebraic. in

ven; so generally that at the last there were few left which acknowledged God, as Enoch, Methuselah, Noah, Sem,

CHAP.2.

and Heber. So that we see not any thing in this Text, sufficient to produce a Sabbath. But take it as the English reads it, which is agreeable to the Greeke, and vulgar Latine; and may well stand with the originall: yet will the cause be little better. For men might call upon Gods Name, and have their publicke meetings and let formes of Prayer, without relation to the feventh day more then any other. As for this of Enos, Eufebius propofeth him un-

De Praparat. Evang 1.7,8.

tous, wis aparor Ocopiaar, as the first man commended " in the Scripture for his love to God: that we by his " example might learne to call upon Gods Name with " affared hope. But yet withall he tels us of him, that he " observed not any of those ordinances which Moses " taught unto the Jews; whereof the Sabbath was the chiefe; as formerly we observed in Adam: And Epiphanins ranks him amongst those Fathers, who lived according to the rules of the Christian Church. Therefore no

Sabbath kept by Enos.

(8) We will next looke on Enoch, who, as the Text tels us, walked with God, and therefore doubt we not, but he would carefully have kept the Sabbath, had it beene required. But of him also, the Fathers generally fay the same, as they did before of others. For Justin Martyr not onely makes him one of those, which without Circumcision and the Sabbath, had beene approved of by the Lord: but pleads the matter more exactly. The " substance of his plea is this, that if the Sabbath, or cir-" cumcision, were to be counted necessary to eternall " life, we must needs fall upon this absurd opinion, " ώς τે લે લેમાર છા (બાં જેમાર, તે મૂં? તે E'va' મહા મહે લેમાર જાલાં માડ,

Dial.cum Tryphone.

that the same God whom the Iews worshipped, was

" not the God of Enoch, and of other men about those " times: which neither had beene circumeifed, unite od6-

Cares

ει ζατα εφύλαξαν, nor kept the Sabbath, nor any other " ordinances of the Law of Moles. So Irenam speaking before of Circumcifion and the Sabbath, placeth this Enoch among those, qui fine in que predicta sunt justifi- Lib. 4. ca, 30. cationem adepti sunt, which had beene justified without any the ordinances before remembred. Tertullian more fully yet. Enoch justissimum nec circumcifum, nec Adv Indeos. labbatizantem, de hoc mundo transfulit, &c. Enoch that " righteous man, being neither circumcifed nor a fab-" bath-keeper, was by the Lord translated, and saw not death, to be an Item or instruction unto us, that we, " without the burden of the Law of Moses, shall be " found acceptable unto God. He sets him also in his challenge, as one whom never any of the Iewes could prove, Sabbati cultorem effe, to have beene a keeper of the Sabbath. Ensebins too, who makes the sabbath one De Demonstr. l. of Moses institutions, hath said of Enoch, that he was nei- 40 6. ther circumcifed, nor medled with the Law of Mofes: ce ανπαρυς δε χεισιανικώς, αλλ' εκ' Ιεδαϊκώς, &c. and that he " lived more like a Christian, than a Iew. The same Ensebius in his seventh de praparatione, and Epiphanius in the place before remembred, affirme the same of him, as they do of Adam, Abel, Seth, and Enos: and what this Epiphanius saith of him, that he affirmes also of his sonne, Methusalem. Therefore not Enoch, nor Methusalem Scal de Emend. ever kept the Sabbath. Its true, the Ethiopians in their Temp. 1.7. Calendar, have a certaine period, which they call Sabbatum Enoch, Enoch's sabbath. But this confisteth of feven hundred yeares, and hath that name, either because Enoch was borne in the seventh Century from the Creation, viz. in the yeare fix hundred twenty two, or because he was the seventh from Adam. Its true, that many of the Iows, and some Christians too, have made this &noch an Embleme of the heavenly and eternall fabbath, Beda in Ger. 44 which shall never end: because he was the seventh from

Adam, and did never taste of death, as did the fix that

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went before him. But this is no Argument, I trow, that Enoch ever kept the sabbath, whiles he was alive. Note that this Enoch was translated about the yeare nine hundred eighty leven : and that Methusalem died but one yeare onely before the Floud, which was 1655. And

so farre we are safely come, without any rub.

(9) To come unto the Floud it felfe, to Noch, who both faw it, and escaped it; it is affirmed by some, that he kept the fabbath: and that both in the Arke, and when he was released out of it, if not before. Yea, they have arguments also for the proofe hereof, but very weake ones: fuch as they dare not trust themselves. It is delivered in the eighth of the Booke of Genesis, that after the returne of the Dove into the Arke, Noah Rayed yet other

Verf. 10 & 12.

De feftisc. 3.

In Gen. 8.

feven dayes, before he fent her forth againe. What then? This feemes unto Hospinian to be an argument for the Sabbath. In historia diluvis, columba ex arca emissa septenario dierum intervallo, ratione sabbati videntur. So he, and to verbatim, Iofias Simler, in his Comment on the twentieth of Exodus. But to this argument, if at the least it may be honoured with that name, Toftatus bath returned an answer as by way of prophecie. He makes this Quere first, sed quare ponit bic, quod Noe expectabat semper septem dies, &c. Why Noah, betwixt every fending of the Dove, expected just feven dayes, neither more nor leffe: and then returnes this answer to it. fuch as indeed doth excellently fatisfie both his owne Quare, and the prefent argument. " Resp. quod Noah se intendebat scire, utrum aqua cessaffent, &c. Noab (laith " he) defired to know whether the waters were de-" creased. Now fince the waters being a moyst body,

" are regulated by the Moone, Noah was most especially to regard her motions : for as the is either in oppo-

" fition, or conjunction, with the Sunne, in her increase or in her wane, there is proportionably an increase or

" falling of the waters. Noah then confidering the Moone

" Moone in her severall quarters, which commonly we know are at leven dayes distance, sent forth his Birds to bring him tydings : for the Text telsus that he fent ee out the Raven and the Dove foure times. And the " fourth time, the Moone being then in the last quarter, when both by the ordinary course of nature the wa-" ters usually are, and by the will of God were then much decreased: the Dove which was sent out had " found good footing on the earth, and returned no more. So farre the learned Abulenfis; which makes cleare the case. Nor stand we onely here, upon our defence. For we have proofe sufficient that Noah never kept the Sabbath. Justin the Martyr, and Irenaus both, Vbi supra, make him one of those, which without circumcifion and the Sabbath, were very pleasing unto God, and also justified without them. Tertullian, positively saith it, that God delivered him from the great water floud, Nec circumcisum, nec sabbatizantem; being neither circumcised, nor a Sabbath-keeper: and challengeth the Jews to Adv. Judaos. prove, if any way they could, sabbatum observaffe, that he kept the Sabbath. Enfebins also tels us of him, that being a just man, and one whom God preserved as a remaining sparke to kindle pietie in the World, yet knew not any thing that pertained to the Iewish Ceremony: De demonstr.1, not Circumcifion, ete en rois andois rois caro Mortes Sate. 1.6.6. raquirous, nor any other thing ordained by Moses. Remember that Eusebius makes the Sabbath one of Moses ordinances. Finally, Epiphanius in the place before remembred, ranks Noah in this particular, with Adam, Abel, Seth, Enos, and the other Patriarchs. Therefore no Jabbath kept by Noah.

(10) Its true, that lofoph Scaliger once made the day, whereon Noah left the Arke, and offered facrifice to the De Emend, Lord, to be the feventh day of the weeke: Decembris 28, temp. 1. 5. foria septima, egresus Noah, outhera & enzacishera immolavit Deo, faith his first Edition. Which were enough

there

to cause some men, who infinitely admire his Dictates, from thence to have derived a fabbath: had he not changed his minde in the next Edition, and placed this memorable action, not on the feventh day, but the fourth. I fay it might have caused some men, for all men would not so have doted, as from a speciall accident to conclude apractice. Considering especially that there is no ground in Scripture to prove that those before the Law, had in their sacrifices, any regard at all to set times and dayes: either unto the fixt day, or the feventh, or eighth, or any other: but did their service to the Lord, I meane the publicke part thereof, and that which did confist in externall action, according as occasion was administred unto them. The offerings of Cain and Abel, for ought we can informe our selves, were not very frequent. The Scripture tels us that it was in processe of time; at the yeares end, as some expound it. For at the yeares end, as Ainsworth noteth; men were wont in most solemne manner, to offer facrifice unto God, with thanks for all his benefits, having then gathered in their fruits. The Law of Moses so commanded; the ancient Fathers so observed it, as by this place we may conjecture : and so it was accustomed too among the Gentiles , their ancient Sacrifices and their Assemblies to that purpole, (as Aristotle hathinformed us) being after the gathering in offruits. No day selected for that use, that we can heare of. This facrifice of Noah, as it was remarkable, so it was occasionall: an Encharistical Oblation for the great deliverance, which did that day befall unto him. And had it happened on the seventh day, it were no argument that he made choice thereof, as most fit and proper; or that he used to facrifice more upon that day, then on any other. So that of Abraham in the twelfth of Genefis, was occasionall onely. The Lord appeared to Abraham faying, Vnto thy feed will I give this land (the land of Canaan.) And then it followeth, that Abraham builded

Gen.4. 3.

Exed 23 16.

Etbic.l.8.

Gen. 12.7.

there an Altar unto the Lord, who appeared unto him. The like he did when he first set his footing in the promifed Land, and pitched his Tents not farre from Bethel, V.8 and when he came to plant in the Plain of Mamre, 'in the next Chapter. See the like, Gen. 21.33. 6-22.13. Of Ifanc, Gen. 26.25. Of Iacob, Gen. 28.8. & 31.54. & 33.20. & In Gen 8.20. 35.7,14. No mention in the Scripture of any Sacrifice, or publick worship, but the occasion is set downe. Hec ratio naturalis dictat, ut de donis suis honoretur imprimis ipse qui dedit. Natural reason, laith Rupertus, could instruct them, that God was to be honoured with some part of that, which he himselfe had given unto them: but naturall reason did not teach them, that one day differed from another.

GHAP.



CHAP. III:

That the SABBATH was not kept from the Floud to Moses.

(1) The sonnes of Noah did not keepe the Sabbath.
(2) The Sabbath could not have been kept, in the dispersion of Noahs sonnes, had it been commanded. (3) Diversitie of Longitudes and Latitudes, must of necessity make a variation in the Sabbath. (4) Melchisedek, Heber, Lot, did not keepe the Sabbath. (5) Of Abraham and his sonnes, that they kept not the Sabbath (6) That Abraham did not keepe the Sabbath, in the confession of the Iewes. (7) Iacob, nor Iob, no Sabbath-keepers. (8) That neither Ioseph, Moses, nor the Israelites in Egypt, did observe the Sabbath. (9) The Israelites not permitted to offer Sacrifice, while they were in Egypt. (10) Particular proofs, that all the Morall Law was both knowne, and kept, amongst the Fathers.

(1)

of the Flond, to the sonnes of Noah. To whom, the Hebrew Doctours say, their Father did bequeath seven severall Commandements, which they and their Posterity were bound to keepe.

Septem pracepta acceperant filis Noah,&c. as Schindler In Lexico, p. reckoneth them out of Rabbi Maimony. First, That they 1530. dealt uprightly with every man; Secondly, That they should blesse and magnifie the Name of God; Thirdly, that they abstained from worshipping false gods, and from all Idolatry; Fourthly, That they forbeare all unlawfull lusts and copulations; The fifth, against shedding bloud; The fixth, against theft and robbery: The seventh and last, a prohibition not to eat the flesh, or any member of a beast, taken from it when it was alive; whereby all cruelty was forbidden. These precepts whosoever violated, either of Noahs sonnes, or their posterity, was to be smitten with the sword. Yea, these Commandments were reputed to agreeable to nature, that all fuch Heathens as would yeeld to obey the fame, were suffered to remaine and dwell amongst the Ifraelites; though they received not (ircumcifion, nor any of the ordinances which were given by Moses. So that amongst the precepts given unto the sonnes of Noah, we finde no footstep of the sabbath. And where a Moderne Writer, whom I spare to name, hath made the keeping of the (abbath, a member of the second precept, or included in Cuneus de reit; it was not lo advisedly done: there being no such pub. Hebr. 2.19. thing at all, either in Schindler, whom he cites; nor in Cunews, who repeats the felf-same precepts, from the felfesame Rabbi. Nay, which is more, the Rabbin out of who they cite it, doth in another place, exclude expresly the observation of the sabbath out of the number of these precepts given the sonnes of Noah, The man and woman-Servant, faith he, which are commanded to keepe the Sab- in Exed. 20. bath, are servants that are circumciled, or baptized, &c. But servants not circumciled nor baptised, but onely such as have received the seven Commandments given to the sonnes of Noah, they are as sojourning strangers, and may do work for themselves openly on the Sabbath, as any Israelite may on a working day. So Rabbi Maymony

Ap. Ainfronth

in his Treatife of the fabbath, Chap. 20, Seft. 14. So that it feemes, that fojourners and fervants, in the land of Iewrie, however they were bound to obserue the seven commandments given the founds of Noah, were not obliged to keepe the fabbath: unlesse they had beene circumcifed; or otherwise initiated in the Jewish Church, by some kinde of washing, as probablie were women Proselytes. Which proves sufficiently that the sonnes of Noah, were not bound to observe the sabbath. If then we find no fabbath amongst the sonnes of Noah, whereof some of them were the sonnes of their Fathers pietie: there is no thought of meeting with it, in their children, or their childrens children: the builders of the Tower of Babel. For they being terrified with the late Deluge, as some conjecture, and to procure the name of great undertakers, as the Scripture faith; resolved to build themselves a Towre, unto the top whereof, the waters should in no wile reach. A worke of a most vast extent, if we may credit those reports that are made thereof; and followed by the people, as losephus telsus, with their utmost industry, there being none among ft them idle. If none amongst them would be idle; as likely that no day was spared from so great an action, as they conceived that worke to be: Those that durst bid defiance to the heaven of God, were never like to keepe a (abbath to the God of Heaven. This action was begun and ended, Anno 1940, or thereabouts.

(2) To ruinate these vaine attempts, it pleased the Lord first to confound the language of the people, which before was one; and after to disperse them over all the earth. By meanes of which dispersion, they could not possibly have kept one and the same day for a Sabbath, had it been commanded: the daies in places of a different longitude, which is the distance of a place from the first Meridian, beginning at such different times, that no one day could be precisely kept amongst them. The proofe

and

Antiq.lud.l.1.

and ground whereof, I will make bold to borrow from my late learned friend Nath. Carpenter; that I may manifest, in some fort, the love I bore him: though probably I might have furnished out this argument, from mine owne wardrope: at least have had recourse to many other learned men, who have written of it. For that the difference of time, is varied according to the difference of longitudes, in divers places of the earth, may be made. manifest to every mans understanding, out of these two principles: First, that the earth is sphæricall: and secondly, that the Sunne doth compasse it about, in twenty foure houres. From hence it comes to passe, that places fituate Eastward, see the Sunne sooner then those do, that are placed Westward. And that with such a different proportion of time, that unto every houre of the Sunnes motion, there is affigued a certaine number of miles upon the Earth: every fifteen degrees, which is the distance of the Meridians, being computed to make one houre; and every fifteene miles upon the earth, correspondent to one minute of that houre. By this we may perceive, how soone the noon-tide happeneth in one City before another. For if one City stands Eastward of another, the space of three of the aforesaid Meridians, which is 2700. miles; it is apparant that it will enjoy the noon-tyde, no leffe then three houres before the other:and confequently in 10800, miles, which is halfe the compafie of the earth, there will be found no leffe then twelve houres difference in the rising and setting of the Sunne, as also in the noon and midnight. The reason of which difference of times, is, as before we said, the difference of longitudes, wherein to every houre, Cosmographers have allotted 15 degrees in the Sunnes diurnal motion: to that 1 5 degrees being multiplyed by twenty foure houres, which is the naturall day, the product will be 360, which is the number of degrees in the whole circle. Now in these times, wherein the formes of Noah difperfed themselves, in case the

CHAP.3.

the Sabbath was to have beene kept, as simply morall; it must needs follow, that the morall Law is subject unto manifold mutations and uncertainties, which must not be granted. For spreading, as they did, over all the earth, some farther, some at shorter distance; and thereby changing longitudes, with their habitatios: they must of meer necessity alter the difference of times and dayes, and so could keep no day together. Nor could their issue since their time, observe exactly and precisely the self-same day, by reason of the manifold transportation of Colonies, and transmigration of Nations, from one Region to another; whereby the times must of necessity be supposed to vary. The Author of the Practice of Pietie, though he plead hard for the moralitie of the Sabbath, cannot but contesse, that in respect of the diversitie-of the Meridi-" ans, and the unequall rifing and setting of the Sunne, ec every day varieth in some places a quarter, in some " halfe, in others an whole day: therefore the Iewish Sabbath cannot (saith he) be precisely kept in the same in-" frant of time, every where in the World. Certainly if it cannot now, then it never could: & then it will be found. that some at least of Noahs posterity, and all that have from them descended, either did keep at all no Sabbath, or not upon the day appointed: which comes all to one. Or else it needs must follow, that God imposed a Law upon his people, which in it selfe without relation to the frailty, ne dum to the iniquity of poore man, could not in possibility have been observed: Yea, such a Law, as could not generally have beene kept, had Adam still continued in his perfect innocence.

(3) To make this matter yet more plaine, It is a Corollary or conclusion in Geographie, that if two men do take a journey from the felt-fame place, round about the earth: the one Eastward, the other Westward, and meet in the same place againe: it will appeare that he which hath gone Eaft, hath gotten : and that the other going Weft-

Westward, hath loft a day, in their account. The reason is, because he that from any place affigned doth travell Eastward, moving continually against the proper motion of the Sunne, will shorten somewhat of his day: taking so much from it, as his journey in proportion of distance from the place assigned, bath first opposed, and so anticipated in that time, the diurnal motion of the Sun. So daily gaining femething from the length of the day: it will amount in the whole circuit of the Earth, to twenty foure houres, which are a perfect naturall day. The other going Westward, and seconding the course of the Sunne by his owne journey, will by the same reason adde as much proportionably, unto his day, as the other loft, and in the end will lofe a day in his account. For demonstration of the which, suppose of these two Travellers, that the former for every fifteene miles, should take away one minute from the length of the day: and the latter adde as muchanto it, in the like proportion of his journey. Now by the Golden Rule, if every fifteene miles subtract or adde one minute in the length of the day; then must 21600, miles, which is the compasse of the Earth, adde or subtract 1440 minutes, which make up twenty foures, a just naturall day. To bring this matter home, unto the businesse now in hand, suppose we that a Turke, a few, and a Christian, should dwell together at fernsalem, whereof the one doth keepe his Sabbath on the Friday; the other, on the Saturday; and the third fanctifieth the Sunday : then, that upon the Saturday, the Turke begin his journey Westward, and the Christian, Eastward; to as both of them compassing the World, do meet again in the same place; the few continuing where they left him. It will fall out, that the Turk by going Westward, having lost a day; and the Christian, going Eastward, having got a day: one and the selfe-same day, will be a Friday, to the Turkes a Saturday, unto the Iew; and a Sunday to the Christian; in cale they calculate

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(4) And first we will begin with Melchifedech, King of Salem, the Priest of the most high God, Rex idem bominumque divumque facerdos; a type and figure of our Saviour:

Saviour ; whose Priesthood still continueth in the holy Gospel. With him the rather, because it is most generally conceived, that he was Sem the sonne of Noah. Of him it is affirmed by Infin Martyr, that he was neither circumcifed, nor yet kept the fabbath, and yet most acceptable unto God, Aseirunt@ fir à ispdis Te vilse Mexportien, x 25 pur succaricar to Dea congestore. Terrullian also tels us of him, Incircumcismo nec sabbatizantem ad Sacerdotium Dei allettum effe ; that he was called unto the Priesthood, not being ciraumcifed, nor an observer of the sabbath: and puts him also in his challenge, as one whom none amongst the fews could ever prove to have kept the Sabbath. Enfebius yet more fully then either of them : Mofes, faith he, bringe in Melchisedech Dem.l. 1, c. 6. " Priest of the most high God, neither being eirenmei-" fed, not anointed with the holy Oyle, as was after-" wards commanded in the Law; & outlearny of mor' ber, " eisora, no not fo much as knowing that there was a Sabbath; and ignorant altogether of those ordinances, which were imposed upon the Iews, and living " most agreeably unto the Gospel. Somewhat to that purpose also doth occurre, in his seventh de praparatione. cap. 8. Melchisedech, whosoever he was, gave meeting unto Abraham, about the yeare of the World, 2118: and if we may suppose him to be Sem, as I think we may, he lived till Isaac was fifty yeares of age, which was long after this famous interview. Now what these Fathers say of Sem, if Sem at least was he whom the Scriptures call Melchisedesh; the fame almost is said of his great grand-child Heber: he being named by Epiphanius for one of those, who lived according to the faith of the Christian Church; wherein no fabbath was observed in that Fathers time, And here we will take Let in too although a little before his time, as one of the Posterity of Heber, that when we come to Abraham, we may keepe our felves within his Family. Him, Inftin Martyr, and Ireneus E 4

Dial, cum Tryphone. Adv. Judaos.

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both in the places formerly remembred, make to be one of those, which without Circumcision and the Sabbath, were acceptable to the Lord, and by him justified. And so Tertullian, that sine legis observatione, de Sodomorum incendio liberatus est: that without keeping of the Law, (sabbaths, and circumcission, and the like) he was delivered from the fire of Sodome. Therefore not Lot, nor Heber, nor Melchisedech, ever kept the sabbath.

(5) For Abraham next, the Father of the Faithfull. with whom the Covenant was made, and Circumcifion, as a feale, annexed unto it : The Scripture is exceeding copious in fetting down his life and actions, as also of the lives and actions of his Sonne, and Nephews, their flittings and removes, their facrifices, formes of Prayer, and whatfoever elfe was fignall in the whole course of their affaires: but vet no mention of the fabbath. Though fuch a memorable thing, as fanctifying of a constant day unto the Lord, might probably have been omitted in the former Patriarkes, of whom there is but little left, fave their names and ages; as if they had been only brought into the ftory, to make way for him : yet it is strange that in a punctuall and particular relation of his life & piety, there thould not be one Item to point out the sabbath, had it been observed. This is enough to make one thinke there was no luch matter. Et quod non invenis ufquam, elle putes nu fquam, in the Poets language. I grant indeed, that Abraham kept the Christian Sabbath, in righteousneffe and holine fe ferving the Lord his God, all the dayes of his life : and fo did Ifaac and Iacob. Santtificate diem Cabbati, faith the Prophet Ieremiah to the Iews, i. c. ut omne tempus vita nofira in faultificatione ducamus, ficut fecerut patres nostri, Abraham, Isaac, & Iacob, as Saint Hierome gloffeth it. Our venerable Bede also hath affirmed as much, that Abraham kept indeed the Birituall Sabbath. quo semper à servili, i. e. noxia vacabat actione, whereby he alwaies rested from the servile works of sin: but that

In Hier. 17.

In Lul. 19.

be

he kept or sanctified any other Sabbath, the Christian Fathers deny unanimoufly. Inftin the Martyr numbring up In Dial. cum the most of those before remembred, concludes; that they, un oul Caricorres, were justified without the (abbath : nai ust' dures 'Aceadu, vai di Tere viol a marres piezei Movotas. & fo, faith he, was Abraha after them, & al his children until Moses. And wheras Trypho had exacted a necessary keeping of the Law, Sabbaths, New-moons, & Circumcifion: the " Martyr makes reply, that Abraham, 9 saac, Iacob, Iob, and all the other Patriarks both before and after them . " until Mofes time; yea, and their wives, Sarah, Rebecet ca, Rachel, Lea, and all the rest of religious women e unto Mofes mother, Eder onne Terwe counagar, 8'Se conε λην ελαδον φυλάθειν, πλην τω άρχην λαδέσης άπο 'Αζα-" a'u of merouis. neither kept any of them all, nor had " commandement fo to do, till Circumcision was enjoy-" ned to Abraham & his Posterity. So Irenem, that Abra- Lib. 4 30. ham, fine Circumcifione & observatione Sabbatorum credidit Deo, &c. without or Circumcifion , or the Sabbath did beleeve in God, which was imputed to him for righteousnesse. And where the Jews objected in defence of their ancient Ceremonies, that Abraham had beene circumcifed : Tertullian makes reply , fed ante placuit Deo Adv. Indags. quam circumcideretur, nec tamen sabbatizavit; that hee was acceptable unto God, before his being circumcifed; and yet he never kept the fabbath. See moreunto this purpose, in Ensebine de Demonstr. l. 1. c. 6. de praparat 1.7.c. 8. (where Isaac and Iaceb are remembred too:) as also Epiphanisu adv. heref.l. 1. n. 5. In all which paffages of the Fathers we may still observe, how evenly Circumcision and the fabbath doe keepe pace together, both Ceremonies, both to end at our Saviours passion; both of them speciall markes and cognizances to discerne the Christian from the Iew.

(6) Thus farre the ancient Christian Writers have declared of Abraham, that hee kept no Sabbath : and this in

26.5.

CHAP. 3.

leaft

Which doubtlesse they had never done, had there beene any possibility for the fewes to have proved the contrary. Some of the fewer indeed, not being willing thus to lose their Father Abraham, have said, and written too, that hee kept the sabbath, as they doe : and for a proof thereof they ground themselves on that of Genesis, becamfe that Abraham obeyed my voice, and kept my charge, my Commandements, my statutes and my laws. The Iews conclude from hence, as Mercer and Toftatus tel us, upon the Text. that Abraham kept the Sabbath, and all other Ceremonies of the Law : as much I think the one, as he did the other. Who those Iews were that said it, of what name and quality, that they have not told us: and it were too much forwardnesse, to credit any namelesse Iem, before so many Christian Fathers. Tostarus though he do relate their dicunt, yet beleeves them not : And herein wee will rather follow him, then Mercer; who feemes a little to incline to that Iewish fancy. The rather fince some Iewes of name and quality, have gone the fame way, that the Fathers did, before remembred. For Petrus Galatinus tels us, how it is written in Berefith Ketanna, or the lesser exposition upon Genesis, a Book of publick use, and great authority among them, that Abraham did not keepe the Sabbath. And this hee tells us on the credit of Rabbi fohannan, who faith express, that there, upon these words, Godbleffed the seventh day; it is set downe positively, Non scripta est de Abrahamo, observatio Sabbati; that there is no fuch thing recorded of our Father Abraham, 23 that he ever kept the sabbath. And where it is objected for the few, that in case Abraham did not keep it, it was because it was not then commanded a this Galarinus makes reply, Exhoc falteminfertar fabbati cultum non

effe de lege nature, that therefore it is evident that the Sabbath is no part of the Law of nature. As for the Text of Genefis, wee may expound it well enough, and never finde a Sabbath in it, which that it may be done with the

De Arcanis, 6.11.6.10.

least suspition, we will take the exposition of Saint Chryfostome, who very fully hath explaned it. Because be hath " obeyed my voice &c. Right, faith the Father, God faid et unto him, Get thee out from thy Fathers house, and from thy kindred, and go into the land that I; Shall Shew shee: and Abraham went out, ये रहार्द्र अकड नये देन अक्को, प्रद्रों नये ये जीमे य देवी द्वारक, and left a faire possession for an expectation: and this " not wavering, but with all alacrity and readinesse. "Then followeth his expectation of a sonne in his olde er age, (when nature was decayed in him) as the Lord " had promised; his casting out of Ismael, as the Lord " commanded, his readinesse to offer I/aac, as the Lord " had willed, and many others of that nature. Enough to give occasion unto that applause, because hee hath obeyed my voice; although hee never kept the Sabbath. Indeed the Sabbath could not have relation to those words in Gen, because it was not then commanded.

(7) Next look on Iacob, the heire as well of Abrahams travels, as of his Faith. Take him as Labans sheep-

heard, and the Text informes us of the pains he took. In Gen. 31.40. the day time the drought consumed mee, and the frost by night, and the fleepe departed from mine eyes. No time of relt, much more, no seventh part of his time, allotted unto rest, from his daily labours. And in his flight from Laban, it feemes he food not on the Sabbath. For though hee fled thence with his wives and children, and with all his sub-Stance; and that he went but easily, according as the castle and the children were able to endure: yet he went forwards still without any resting. Otherwise Laban, who heard of his departure on the third day, & purfued after him amain; must needs have overtaken him before the seventh. Now for the rest of Iacobs time, when he was settled in the Land appointed for him, and afterwards remooved to Egypt; we must referre you unto Inftin Martyr, and Ensebins: Seen. s. of this whereof one faith expresly, under the row in what, that he Chapter. kept not any of the things before remembred, the Sab-

Demonfir.l. I.

c.6.

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bath being one as before was shewed; the other makes him one of those, which lived without the Law of Moses, whereof the fabbath was a part. Having brought faceb into Egypt, we should proceed to fofeph, Mofes, & the rest of his off-ipring there: but we will first take fob along, as one of the posterity of Abraham; that after wee may have the better leilure, to waitupon the Ifraelites in that house of bondage. I fay as one of the posterity of Abraham, the fifth from Abraham, to Enfebius tels us; who faith moreover, that he kept no (abbath. What (faith hee) shall we " fay of lob, that just, that pious, that most blamelesse " man? What was the rule whereby he squared his life, & " governed his devotions? Was any part of Moses Law? es Not fo. And out fats huseas toutin prois no, में मारेड बेरोमड़ Ivdai-« xins e serosperxias quraxi); Was any keeping of the labbath, or observation of any other Iewish order? How could that be, faith hee, confidering that he was anci-" enter then Moses, and lived before his Law was pub-" lished? For Moses was the seventh from Abraham, " and lob the fifth. So farre Enfebing. And fuffin Martyrallo joynes him with Abraham and his Family, as men that took not heed of New Moons, or Sabbashs, whereof fee before, n. c. I find indeed in Do Sour Bound, that Theodore Bezaon his own authority hath made lob very punctuall, in fanctifying feptimum faltem quemque diem, every feventh day at least, as God, faith he, from the beginning had appointed. But I hold Beza no fit match for Instin. and Enfebius, nor to be credited in this kinde, when they

(8) And now wee come at last unto the Israelites in Egypt; from Ioseph, who first brought them thither, to Moses who conducted them in their flight from thence; and so unto the body of the whole Nation. For Foseph, first, Eusebisse first tels us in the generall, that the same institution and course of life, which by the Ordinance of

fay the contrary, considering in what times they lived,

and with whom they dealt.

Christ

2.Edit. p.14.

Dem. 1.1.0:6.

Christ was preached unto the Gentiles; had formerly been commended to the ancient Patriarkes : particular instances whereof, he makes Melchisedech, and Noah, and Enoch, and Abraham, till the time of Circumcision. And then it followes, Euggis Sav xgi ro'v 'Iwring and Two Martins χεόνων, εν τοις 'Αιγυπίων βασιλείοις &c. εκ 'Ικθείκως α'χθέντα. That foleph in the Court of Egypt long time before the Law of Moses, lived answerably to those ancient patternes, and not according as the fewes. Nay, he affirmes, the lame of Moses, Tor xogupaior autor xai vous Jethu Tis 'Is Salar & Bres, the very Law-giver himselfe, the Chieftain of the Tribes of Ifrael. As for the residue of the people, we can expect no more of them, that lived in bondage, under severe and cruell Masters: who called upon them day by day to fulfill their taskes; and did expostulate See Exed.5. with them in an heavy manner, in case they wanted of v.5. & 14. their Tale. The fewes themselves can best resolve us in this point. And amongst them Philo doth thus describe their troubles, Ewigatus TWV Eggwr avendseguitus, &c. The " Taskmasters or Overseers of the works, were the most " cruell and unmercifull men in all the Countrey, who " laid upon them greater taskes than they were able to " endure : inflicting on them no lesse punishment then death it felfe, if any of them, yea, though by reason of " infirmitie, should withdraw himselfe from his daily " labour. Some were commanded to employ themselves " in the publick ftructures; others in bringing in materi-" alls, for fuch mighty buildings; soquiar & zorras ard nau-" Azr, never enjoying any rest either night orday, that " in the end they were even spent and tired with conti-" muall travaile. Iosephus goes a little farther, and tels Autiq.Iud.lib. " us this, that the Egyptians did not onely tire the 2,65. " Ifraelites with continual labour; of Se dei xpeiffes paire. ம் இவ சம் ச்சாவும்காலர், but that the Ifraelites endevou-" red to performe more then was expected. Affaredly, in fuch a wofull state as this, they had nor leave, nor leisure,

De vita Moss,

Apud Ryvat. in Dicalog.

to observe the Sabbath. And laftly, Rabbi Maimony. makes matter yet more absolute, who saith it for a truth, that when they were in Agypt , neque quiefcere , vel Sabbatum agere potnerunt, they neither could have time to rest, nor to keepe the Sabbath, seeing they were not then at their owne disposing. So hee ad Den-

ter.5.15.

(9) Indeed it easily may be beleeved, that the people kept no Sabbath in the Land of Egypt; feeing they could not be permitted in all that time of their abode there, to offer facrifice : which was the easier duty of the two, and would leffe have tooke them from their labours. Those that accused the Afraelites to have been wanton, lazy, and I know not what, because they did desire to spend one onely day in religious Exercises : what would they not have done, had they defisted every seventh day from the works imposed upon them? Doubtleffe, they had beene carried to the house of Correction, if not worse handled. I fay, in all that time, they were not permitted to offer facrifice, in that Country: and therefore when they purpofed to escape from thence, they made a suite to Pharach, that hee would fuffer them to go three dayes journey into the Wilderne Je, to offer sacrifice there to the Lord their God. Rather then so, Pharoh was willing to permit them for that once, to facrifice unto the Lord in the land of Egypt: and what faid Moses thereunto? Is is not meet (faith he) fo to doe. For we fall facrifice the abomination of the Egyptians to the Lord our God before their eyes . and they will stone w. His reason was, because the Gods of the Egyptians were Bulsand Rams, and Sheep and Oxen, as Lyra notes upon that place: Talia verò animalia ab Hebrais erant immolanda, qued non permisifent &eyptisin terra sua; And certainly the Egyptians would not endure to fee their Gods knocked down, before their faces. If any then demand, wherein the Piety and Religion of Gods people did confift especially: wee must needs

Exod.8.

Varfe 26.

needs answere, that it was in the integrity and honesty of their conversation; and that they worshipped God onely in the spirit and truth. Nothing to make it known Ado. baref, L. that they were Gods people, i puoros Beort Cera i regerous, ber s. but onely that they feared the Lord, and were circumci. sed: as Epiphanias hath resolved it : nothing but that they did acknowledge one onely God, and exercised themselves in justice, and in modesty, in patience and long suffering, both towards one another and amongst the Egyptians; framing their lives agreeably to the will of God, and the Law of Nature. Therefore wee may conclude with fafety, that hitherto no Sabbath had been kept in all the World, from the Creation of our first Father Adam, to this very time; which was above five and twenty hundred yeares: no nor commanded to bee kept amongst them, in their generations.

(10) I say there was none kept, no nor none commanded : for had it been commanded, fure it had been kept. It was not all the pride of Pharaoh, or subtle tyranny of his Subjects, that could have made them violate that facred Day, had it beene commended to them from the Lord. The miseries which they after suffered under Antiochi, rather then that they would prophane the Sabbath; and those calamities which they chose to fall upon them by the hands of the Romanes; rather then make refistance upon that day, when lawfully they might have done it: are proofes infficient, that neither force, nor feare, could now have wrought upon them not to keepe the fame, had fuch a duty beene commanded. Questionlesse, loseph for his part, that did preferre a lothsome prison before the unchast imbraces of his Masters Wife, would no leffe carefully have kept the Sabbath, then he did his chastity; had there been any Sabbath then to have beene observed, either as dictated by nature, or prescribed by Law. And certainly either the Sab-

CHAP.3.

Abi-

Sabbath was not reckoned all this while, as any part or branch of the Law of nature : or elle it findes hard meafure in the Book of God, that there should be particular proofes, how punctually the rest of the Morall Law was observed, and practised, amongst the Patriarchs; and not one word, or Item, which concernes the observation of the Sabbath. Now that the whole Law was written in the hearts of the Fathers, and that they had some knowledge of all the other Commandements, and did live accordingly: the Scripture doth sufficiently declare unto us. First, fer the first, * I am God all-fufficient, walke before me, and be thou perfect. So faid God to Abraham. Then Iacobs going up from * Bethel, to clense his house from Idolatry; is proofe enough that they were acquainted with the second. The pious care they had not to take the Name of the Lord their God in vain, appeares at full, in the religious making of their Oathes; * Abraham with Abimelech, and * Iacob with Laban, Next for the fifth Commandement what duties children owe their parents, the practice of * Haac and * Iacob doth declare abundantly, in being ruled by them in the choice of their Wives, and readily obeying all their directions: as also doth Noahs curse on his gracelesse sonne, for shewing no more reverence to his naked Father. Then for the finne of murder, the History of Iacobs * children, and the grieved Fathers curse upon them for the slaughter, of the Sichemites; together with Gods precept given to * Noah against shedding bloud; shew us that both it was forbidden, and condemned being done. The continencie * of Ioseph before remembred; and the punishment threatned to melech for keeping Sarah , Abrahams Wife : the quarrelling of Laban for his stolne Idols; and * Iofephs pursuite after his brethren for the filver cup, that was supposed to be purloyned: are proofs sufficient that adul-

tery and theft were deemed unlawfull. And last of all,

* Gen 17.1.

* 25.2,

* 21.27 &c. * 31.51.

* 24 67. & * 28 43.

34 16,30.

× 9.6.

* 19.8.

10.3.

* 41.30.

Abimeleshs reprehension of * Abraham and * Isaac for bearing falle witnesse in the deniall of their wives: shew plainly that they had the knowledge of that Law alfo. The like may also be affirmed of their not covering the wives, or goods, or any thing that was their Neighbours. For though the history cannot tell us of mens secret thoughts: yet we may judge of good mens thoughts by their outward actions. Had fofeph coveted his Masters wife, he might have enjoyed her. And 706, more home 106 31. 26, unto the point, affirmes expresly of himselfe, That his heart was never secretly entitled; which is the same with this, that he did not cover. We conclude then, that feeing there is particular mention how all the refidue of the commandments had been observed and practised by the Saints of old; and that no word at all is found which concerns the fanctifying of the Sabbath: that certainly there was no Sabbath fanctified in all that time, from the Creation to the Law of Moles; nor reckened

> any part of the Law of Nature, or fpeciall ordinance of God.

20.9.

GHAP.

CHAP.4.

CHAP. IV.

The nature of the fourth Commandment: and that the SABBATH was not kept among the Gentiles.

(1) The Sabbath first made knowne in the fall of Mannah. (2) The giving of the Decalogue; and how farre it bindeth. (3) That in the judgement of the Fathers of the Christian Church, the fourth Commandment is of a different nature from the other nine. (4) The Sabbath was first given for a Law by Moses. (5) And being given was proper onely to the lews. (6) What moved the Lord, to give the Israelites a Sabbath. (7) Why the seventh day was rather chosen for the Sabbath, then any other. (8) The feventh day not more honoured by the Gentiles, then the eighth or ninth. (9) The Attributes given by some Greek Poets, to the seventh day, no argument that they kept the Sabbath. 10) The Iews derided for their Sabbath, by the Gracians, Romans, and Egyptians. (11) The division of the yeare into weeks, not generally used of old, among ft the Gentiles.

Hus have we shewne you, how Gods Church continued without any Sabbath, the space of 2500 yeares, and upwards; even till the children of Israel came out of Egypt. And if the Saints of God, in the line of Seth, and the house of Abra-

ham,

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bam; affigned not every seventh day for Gods publicke worship; it is not to be thought that the posterity of Cain, and the sonnes of Canaan, were observant of it. To proceed therefore in the History of the Lords own people, as they observed no Sabbath when they were in Egypt; fo neither did they presently, after their departure thence. The day of their deliverance thence, was the leventh day, as some conceive it, which after was appointed for a Sabbath to them. Torniellus, I am fure, is of that opinion: and so is Zanehie two, who withall gives it for the reason, why the seventh day was rather chosen for the Sabbath, Ju quartum then any other. Populus die septima liberatus fuit ex praceptum. Ægypto; & tunc jussit in bujus rei memoriam diem illam " sanctificare. The people, as he tels us, were on the se-" venth day delivered out of Egypt: and thereupon it " was commanded that the seventh day should be obser-" ved in memoriall of it. Which were it so, yet could not that day be a Sabbath, or a day of reft; confidering the fudden and tumultuous manner, of their going thence: their fonnes, and daughters, maid-fervants, and men-fervants, the Cattell and the strangers within their gates, being all put hardly to it, and fain to flie away, for their life and safety. And if Saint Austins note be true, and the note be his, that on the first day of the weeke, transgreffi Serm. de temp. funt filis Israel, mare rubrum, siccis pedibus, the Ifraelites went dry foot over the Red Sea, or Sea of Edom: then must the day before, if any, be the Sabbath day, the next feventh day, after the day of their departure. But that day certainly was not kept, as a Sabbath day. For it was wholly spent in murmuring and complaints against God and Moses. They cryed unto the Lord, and they Said to Exod. 14.11. Moles, why hast thou brought me out of Egypt to die in the 6-12. Wilderne fe? Had it not been better farre for us to serve the Egyptians? Nothing in al these murmurings and seditious clamours, that may denote it for a Sabbath, for an holy Festivall. Nor do we finde that for the after times, they

Exod.15.26.

PART. I.

made any icruple of journying on that day, till the Law was given them in Mount Sinai: which was the eleventh station after their escape from Egypt. It was the sancy of Rabbi Solomon, that the Sabbath was first given in Marah; and that the Sacrifice of the red Come, mentioned in the nineteenth of Numbers, was instituted at that time also. This fancy founded on those words in the Booke of Exodus, If thou wilt diligently hearken to the voice of the Lordtby God, &c. then will I bring none of those diseases upon thee, that I brought on the Egyptians. But Torniellus, and Tostatus, and Lyra, though himselfe a Iem, count it no other them a Iemish and Rabbinicall folly. Sure I am, that on the fifteenth day of the second moneth, after their departure out of Egypt; being that day sevennight, before the first Sabbath was discovered, in the sall

Exed, 16,3,

of Mannah: we finde not any thing that implyes either rest, or worship. We read indeed how all the Congregation murmured, as they did before, against Moses, and against elaron; wishing that they had died in the land of Egypt, where they had bread their bellies full, rather then be destroyed with Famine. So eagerly they murmured. that to content them, God fent them Quailes that night; and rained downe bread from Heaven, next morning. Was this, thinke you, the fantlifying of a Sabbath, to the Lord their God? Indeed the next seventh day that followed, was by the Lord commended to them for a Sabbath; and ratified by agreat and fignall miracle the day before: wherein it pleafed him, to give them double what they used to gather on the former dayes, that they might reft upon the feventh, with the greater comfort. This was a preamble or preparative to the following Sabbath : for by this miracle. this rest of God from raining Mannah, on the leventh day, the people came to know, which was precifely the

seventh day from the Worlds Creation: whereof they were quite ignorant, at that present time. Philo assures

in his third Book de vita Mosis, that the knowledge of that day on which God rested from his works, had been quite forgotten, Sia rus ès volute xai muel peroperas porents, by reason of those many miseries, which had befalne the World by fire and water: and so continued, till by this miracle, the Lord revived againe the remembrance of et it. And in another place, when men had made, faith hee, a long enquiry after the birth day of the World, and were yet to leeke; में जाबली जयनहिला भारती कल्लार्रिशका בי דענו (חדווסוץ מלמעדסף לומלבצמעבנים, עולמוג אלטיוו שוחשו בניףבוץ, ל.ו. " &c. God made it knowne to them by a speciall mira-" cle, which had so long been hidden from their Anceer stors. The falling of a double portion of Mannah on the fixt day, and the not putrifying of it on the feventh; was the first light which Moses had to descry the Sabbath: which hee accordingly commended unto all the people, to be a day of rest unto them; that as God ceafed that day from fending, to they should rest from looking after their daily bread. But what need Philo be produced, when wee have such an ample testimony from the Word it selfe? For it is manifest in the story, that when the people, on the fixt day, had gathered twice as much Mannah, as they used to doe; according as the Lord Exed, 16.5. had directed by his servant Moses: they understood not what they did, at least why they did it. The Rulers of the Verfe 22. Congregation, as the Text informes us, came and told Mofes of it: and he, as God before had taught him, acquainted them, that on the morrow should be the rest of the holy Sabbath, unto the Lord; and that they were to keepe the Verse 23: over-plus, untill the morning. Nay, so farre were the people from knowing any thing of the Sabbath, or of Gods restupon that day; that though the Prophet had thus preached unto them of a Sabbaths rest, the people gave small credit to him. For it is said, that some of the people went out to gather on the seventh day, (which Vase27. was the feventh day after, or the fecond Sabbath, as

Pevita Mefi

venth station.

some thinke) notwithstanding all that had been spoken, and that the Mannah Stanke not, as on other dayes, So that this resting of the people, was the first fanctifying of the Sabbath mentioned in the Scriptures : and Gods great care, to make provision for them on the day before, the bleffing hee bestowed upon it. And this is that, which Salomon Iarchi tels us, as before wee noted, Benedixit ei] i.e. in Mannah, quia omnibus diebus septimana descendit Omer pro singulis, & sexto panis duplex : & Sanctificavit eum] i.e. in Mannah, quia non descendit emnine. Nay, generally the Hebrew Doctours do De feft. Iudeor. affirme the same : affuring us that the Commandement of the Sabbath is foundation and ground of all the rest, as being given before them all, at the fall of Mannah. Vnde dieunt Hebræi sabbatum fundamentum effe aliorum praceptorum, quod ante alia precepta hoc datum fit, quando Mannah acceperant. So Hospinian tels us. Therefore the

> Sabbath was not given before, in their own confession. This happened on the two and twentieth day of the fecond moneth after their comming out of Agypt; and of the Worlds Creation, Anno 2044, the people being then in the Wildernesse of Sin, which was their se-

6.3.

Chap. I M. 2.

The seventh day after, being the nine and twentieth of the second moneth, is thought by some, and those of very good esteeme, to be that day whereon some of the people, distrusting all that Moses said, went out to gather Mannah, as on other dayes: but whether they were then in the Wilderneffe of Sin, or were incamped in Dophkath, Alush, or Rephidim, which were their next remooves, that the Scriptures lay not. Most likely that they were in the last flation, considering the great businesses there performed; the fight with Amalek, and the new ordering of the Government by fethrees countaile; and thatupon the third day of the third moneth, which was Thurlday following,

Num 33.

PART. T.

they were advanced to farre as to the Wilderneffe of Sinai. I fay the third day of the third moneth; For where Exed. 19.1. the Text hath it, In the third moneth when the children of Israel were gone forth out of Ægypt, the same day came they into the milderneffe of Sinas by the same day is meant the same day of the moneth, which was the third day, being Thursday, after our Accompt. The morrow after went Moses up unto the Lord, and had commandement from him to Santtifie the people that day, and to morrow, and to make them ready against the third day : God meaning on that day, to come downe in the eyes of all the people on Mount Sinai, and to make knowne his will unto them. That day being come, which was the Saturday or Sabbath, the people were brought out of the Campe to meet with God, and placed by Moses at the nether part of the Mountaine: Moses ascending first to God, and descending after to the people; to charge them that they did not passe their bounds, before appointed. It seemes the Sabbathsrest was not so established, but that the people versezi, had been likely to take the pains to climbe the Mountain, and to behold the wonders which were done upon it: had they not had a speciall charge unto the contrary. which their averlenesse at the first, when they went out to gather Mannah; and their forgetfulnesse at the prefent, though so shortly after, was doubtleffe the occasion of that watch-word, or memento prefixed before the fourth Commandement. But to proceed. Things ordered thus, it pleased the Lord to publish and proclaime his Law unto the people, in thunder, smoake, and lightnings, and the noyse of a Trumpet; using therein the Ministery of hisholy Angels: which Law wee call the Decalogue, or the ten Commandements, and contains in it the whole Morall Law, or the Law of Nature. This had before been naturally imprinted in the minds of men; how ever that in tract of time, the character thereof had beene much defaced; to dimmed and darkened, that Gods owne people stood in need of a new impression: and therefore was pro-

Exod. 19.0.3.

70

Rom. 2.14.

Nois. 2.14

De Redempii.l.

claimed in this folemne manner, that so the letter of the Law, might leave the cleerer stampe in their affections. A Law which in it felfe was generall and univerfall, equally appertayning both to Iew and Gentile; the Gentiles which know not the Law, doing by nature the things contained in the Law, as Saint Paul hath told us : but as at this time published on Mount Sinai, and as delivered to the people by the hand of Moles, they obliged onely those of the house of Israel. Zanchins hath so resolved it amongst the Protestants, (not to say any thing of the Schoolmen, who affirme the fame:) ut Politica & Ceremoniales, sic etiam morales leges que Decalogi nomine significantur, quatenus per Mosen tradita fueet runt Israelitie , ad nos Christianos nihil pertinent, ec 6.6. As neither the Indicial nor the Ceremoniall. " fo nor the Morall Law contained in the Decalogue, " doth any way concern us Christians, as given by Mo-" (es to the lewes : but onely fo farre forth, as it is confos nant to the Law of Nature, which bindes all alike; and after was confirmed and ratified by Christ, our King. His reason is, because that if the Decalogue as given by Moses to the Iewes, did concerne the Gentiles; the Gentiles had been bound by the fourth Commandement, to observe the Sabbath, in as strict a manner as the lewes. Cum verò constet ad bujus diei sanctificationem nunquam " fuisse Gentes obligatas, &c. Since therefore it is ma-" nifest that the Gentiles never were obliged to observe " the Sabbath, it followeth that they neither were, or nor possibly could be bound to any of the residue, as giwen by Moses to the lewes. Wee may conclude from hence, that had the fourth Commandement been meerly moral, it had no leffe concerned the Gentiles, then it did the Ifraelites.

(3) For that the fourth Commandement is not of the same condition with the rest, is no new invention. The Fathers joyntly so resolve it. Its true that Irenem tels us, how God, the better to prepare us to eternall life,

Decalogi verba per semetipsum omnibus similiter locutus Libiq. 6.31. " eft, did by himselfe proclaime the Decalogue to all peo-" ple equally: which therefore is to be in full force a-" mongst us, ashaving rather been inlarged then diffol-" ved, by our Saviours comming in the flesh. Which words of Frenaus, if considered rightly, must be referred

to that part of the fourth Commandement, wi ich indeed is Morall: or elfe the fourth Commandement must not be reckoned as a part or member of the Decalogue: because it did receive no fuch enlargement, as did the rest of the Commandements, by our Saviours preaching; (whereof fee Matth. 5.6. and 7 Chapters) but a dissolution rather by his practice. Iuftin the Martyr more express, in his Dial cum Try-

dispute with Trypho a learned Iew, maintains the Sabbath phone. to be onely a Mosaicall Ordinance; as wee shall see anonmore fully; & that it was imposed on the Ifraelites, Sla ros avouries curior, & the only enagellar, because of their hard-

heartedneffe, and irregularitie. Tertullian allo in his Trea- Contra Iudeos. tile against the fewes, saith that it was not spiritale & aternum mandatum; sed temporale, quod quandoque cesfaret, not a spirituall and eternall institution, but a temporall onely. The like faith Chryfostome, that this Com- Andriant 12.

mandement is not any of thole, Tor on The ovendor of hear tom. 6. inzριδωμένων, which naturally were implanted in us, or made knowne unto our conscience: and preuning of optoxeug , but that it was temporary and occasionall, and fuch as was to have an end; where all the rest were ne-

ceffary and perpetuall. Saint Auftin yet more fully, that In Epiflola ad it is no part of the Morall Law. For he divides the Law Galat. of Moses into these two parts, Sacraments, and morall duties : accounting Circumcision, the New Moones, Sab-

baths, and the Sacrifices, to appertain unto the first: ad mores autem, non occides, &c. and these Commandements. Thou Shalt not kill, nor commit adultery, nor beare false witne ffe, and the rest, to be contained within the se- De Spiritu &

cond. Nay more, hee tels us, that Moses did receive a line, 114.

Com-

Law to be delivered to the people, writ in two Tables made of stone by the Lords own finger : wherin was nothing to be found either of Circumcifion, or the Ismift Sacrifices. And then hee addes, In illusgitur decem praceptio, excepta Sabbati observatione, dicatur mibi quid non " fit observandum à Christiano : Tell me, saith he, what is there in the Decalogue, except the observation of the Sabbath day, which is not carefully to be observed of a Christian man. To this wee may referre all those feverall places, wherein hee calls the fourth Commandement, praceptum figuratum, & in umbra positum, a Sacrament, a shadow, and a figure : as Tract, the third in Ioh. I. and Tratt. 17.and 20. in Ioh. 5 . ad Bonifac . 1.3.T.7. contra Faust, Manich, 1.19,0.18, the 14 Chapter of the Booke de firitu & lit. before remembred : and finally, to go no further, Qu.in Exod.1.2.qu. 173. where hee speakes most " home, and to the purpole. Ex decem praceptis hoc fo-" lum figurate dictum est. Of all the ten Commandements this onely was delivered as a figne or figure. See also what is faid before out of Theodoret, and Sedulius, Chap. I n.6. Hefychins goes yet further, and will not have the fourth Commandement to be any of the ten; Etfi decem mandatis insertum sit, nontamen ex iis esfe; and how soever it is placed amongst them, yet it is not of them. And therefore to make up the number, divides the first Commandement into two, as those of Rome have done the last, to exclude the second. But here Hesychim was deceived, in taking this Commandement to be onely ceremoniall, whereas it is indeed of a mixt or middle nature: for fo the Schoolmen, and other learned Authours in thefe later times, grounding themselves upon the Fathers, have refolved it generally. Nor is it any prejudice unto the Decalogue, that any thing therein should be ceremoniall: God haply thinking fit, (as one rightly noteth) to dispose it to, that he might intimate the perpetuall necessitie, of having some Ceremonies in the Church. So then, the fourth

In Levit, 1.6.

Commandment is morall, as unto the dutie, that there must be a time appointed for the service of God; and Ceremoniall, as unto the Day, to be one of feven, and to continue that whole day, and to surcease that day from all kinde of worke. As morall, placed amongst the ren Commandments, extending unto all mankinde, and written naturally in our hearts by the hand of nature: as ceremonial, appertaining to the Law Leviticall, peculiar onely to the Iews, and to be reckoned with the rest of Mosesinstitutes. Agninas thus, 2. 22 qu. 122. art. 4. resp. ad primum. Toftatu thus in Exod. 20. qu. 11. So Petr. Galatinus also, lib. 11, cap. 9. and Bonaventure in his Sermon on the fourth Commandment; and so divers others: besides what shall be said hereafter of the Proteffant Doctors.

(4) I say, the fourth Commandment, so farre as it is ceremoniall, in limiting the Sabbath day to be one of feven, and to continue all that day, and thereon to surcease from all kinde of labour: which three ingredients are required in the Law, unto the making of a Sabbath: is to be reckoned with the rest of Moses institutes, and proper onely to the fews. For proofe of this, we have the Fathers very copious. And first that it was one of Moses institutes, Inftin the Martyr faith expresly. D's and A'Ceg- Dial, cum Tryaung caro werroun, vai são Mou otos odo Baror, &c. As Cir- phone. " cumcifion began from Abraham, and as the Sabbath,

" Sacrifices, Feafts, and Offerings, came in by Mofes: " fo were they all to have an end. And in another place of the same Discourse, seeing there was no use of Cir-" cumcision untill Abrahams time, & St we Movolws ou B-

ec Banque, nor of the Sabbath untill Mofes: by the fame " reason, there is as little use now of them, as had beene

before. So doth Enfebine tell us, moror al l'adalois àmig- De Praparar.i. દ્વારે τιομοθεσίας Μωσέα, σα ε ε πνός παραδόντα ήμεραν, &c. 7 ε.δ.

that Mofes was the first Law-giver amongst the

" Iews, who did appoint them to observe a certaine et Sab-

CHAP.4.

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" Sabbath, in memory of Gods rest from the Worlds " Creation: as also divers anniversary Festivals, toge-

" ther with the difference of cleane and uncleane crea-

Symophs facte Script.

tures, and of other Ceremonies not a few. Next Athanasim lets us know, that in the Book of Exodus, we have the institution of the Passeover, the sweetning of the bitter waters of Marah, the sending downe of

Quails and Mannah, the waters islining from the rocker हैं मह प्रयों बेल्यां में दूरण में मह जबदिवं मह किन्द्रमांशाला , what time the Sabbath tooke beginning, and the Law was published by Moles on Mount Sinai, Masarins a Contemporary

of Athanasius doth affirme as much, viz. that in the Law, Sia Marias Asirto, which was given by Mofes, it was commanded, as in a figure or a shadow, that every

man should rest on the Sabbath day, from the works of labour. Saint Hierome also lets us know, though he name not Moses, that the observation of the Sabbath, amongst

other ordinances, was given by God unto his people in the Wildernesse. Hac pracepta, & justificationes, & ob-

servantiam Sabbati, Dominus dedit in deserto: which is as much, as if he had expresly told us, that it was given unto them by the hand of Moses. Then Epiphanius, God

" faith he, rested on the seventh day from all his labours; " which day he bleffed and fanctified, xel & MAWOE Siant-

16 λε τω Μωυσή, and by his Angel made knowne the

" same to his servant Moses. See more unto this purpose advers, heres. l. I. her. 6. n. s. And lastly, Damascen hath affured us, that when there was no Law nor Scrip-

ture, that then there was no Sabbath neither: but when the Law was given by Mofes, बेक्स्ड्रिक मा कि कि में जांदिव-70V, then was the Sabbath set apart for Gods publicke worship. Adde here, that Tacitm, and Infin both, referre

the inflitution of the fabbath, unto Mofes only sof which more hereafter.

(5) Next that the Sabbath was peculiar onely to the Iews, or those, at least that were of the house of Ifrael;

Hom 35.

In Egich 20.

De Pond & men [ur. n. 22.

De fide Orthod. 6b.4 6.24.

the Fathers do affirme more fully, then they did the other. For fo Saint Bafil, to ode Carey idon tois l'udulois, the Sabbath was given unto the Iews, in his first Homily of Fasting. Saint Austin so, that it was given unto the former people; and namely to the Iews, or Hebrews, as he ellewhere calleth them : and given to them, not onely for their bodily rest, but for a type or figure of the rest to come. Or as his owne words are, Sabbatum datum est priori populo in otio corporali, Epistola 119. & Sabbatum Indxis fuiffe praceptum in umbra futuri, de Gen. ad lit. 1,4. c. I 1. and in the 1 3. of the same Booke, unum diem observandum mandavit populo Hebrao: the like to which occurres Epift. 86. ad Casulanum. The Iews, the Hebrews, and the former people; all these three are one: and all do ferve to fhew, that Saint Austin thought the Sabbath to be peculiar unto them onely. That it was given unto the Isms, exclusively of all other Nations, is the opinion and conceit also of the Iews themselves. This Petrns Galatinus proves against them, on the authority of their best Authors. Sic enim legitur apud eos in Glossas Ch. 16. 29. de. We reade, faith he, in their Gloffe on these words of Exodm, The Lord bath given you the Sabbath: What meane, fay they, these words, be bath given it you? Quia vobis, viz. Iudæis dedit, & non gentibus faculi : Because it was given unto the Iems, and not unto the Gentiles. It is affirmed allo, faith he, by R. Iohannan, that whatfoever statute God gave to Ifrael, he gave it to them publickly, except the Sabbath; and that was given to them in secret: according unto that of Exedus. It is a figne exed. 31.17. betweene me and the children of Ifrael. Quod fi sta eft, non obligantur gentes ad sabbatum. If to faith Galatinus, the Gentiles were not bound to observe the sabbath. A signe betweene me and the children of I frael. It seemes, the Iewes were all of the same opinion. For where they Ainsworth in used on other dayes to weare their Phylatteries on their Exod, 13.9. armes or fore-heads, to be a figne or token to them, as

the Lord commanded; they layed them by upon the

7n Gen. 21

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Sabbaths: because, say they, the Sabbath was it selfe a figne. So truly faid Procopius Gazam, Ita Indais imperavit supremum numen, ut segregarent à cateris diebus diem septimum, &c. " God, saith he, did command " the fews, to let apart the leventh day to his holy wor-" ship; that if by chance they should forget the Lord

" their God, that day might call him backe unto their remembrances: where note, it was commanded to " the Iewes alone. Adde, that fosephus calls the Sabbath in many places, a nationall or locall custome, Tov nd-

recorroquor, a law peculiar to that people; as Antiqu. lib. 14, cap. 18. & de Bello, lib, 2. cap. 16. as we shall fee hereafter more at large. Lastly, so given to the Iews alone, that it became a difference betweene them, and

all other people. Saint Cyrill hath resolved it so. God, " faith he, gave the fews a Sabbath, not that the keep-

" ing of the same should be sufficient to conduct them " to eternall life: Sed ut hac civilis administrationis

" ratio peculiaris, à gentium institutis distinguat eos; but " that so different a form of civil government, should put

" a difference betweene them, and all Nations else.

Theodoret more fally, that the fews being in other things like to other people, In observatione Sabbati, propriam videbantur obtinere rempublicam; seemed in keeping

of the Sabbath, to have a custome by themselves. And " which is more, faith he, their Sabbath put a greater

" difference betweene the fewr, and other people, then

their Circumcifion: For Circumcifion had been used " by the Idumaans, and Egyptians: Sabbati vero ob-

" fervationem fola Indeorum natio custodiebat, But the

observation of the Sabbath, was peculiar onely to the

fems. Nay, even the very Gentiles tooke it for a femils Ceremony; sufficient proofe whereof we shall see ere

long. But what need more be faid in this, either that this was one of the Laws of Mofes, or that it was pecu-

liar

In E.ze.b. 20.

In Ezecb.20.

liar to the fews alone; feeing the fame is testified by the holy Scripture? Thou camest downe upon mount Sinai, cap. 19.13 & faith Nehomiah, and pakest with them [the house of Israel from Heaven: and gavest them right judgements and true laws, good statutes and commandments, what more? It followeth, And madest knowne unto them thy Verf. 14. holy Sabbaths, and commandedst them precepts, statutes, and laws, by the hand of thy servant Moles. Adde here what God himselfe delivered to his servant Moses, where he informed him that he had made the Sabbath, to be a signe betweene him and the people of Israel; Exod.

31.16.

(6) Now on what motives God was pleased to prescribe a Sabbath to the fews, more at this time, then any of the former ages; the Fathers severally have told us: yea and the Scriptures too in severall places. Fustin Alartyr, as before we noted, gives this generall reason, because of their hard-heartednesse, and irregular courses; wherein Saint Auftin closeth with him. Ceffarunt one- Da ex Moura legis qua ad duritiem cordis Indaici fuorunt data, in Teft.69, escis, Sabbatis, & neomeniis: where note how he hath joyned together, new-moones, and sabbaths, and the Iewish difference betweene meat and meat. Particularly, Gregory Ny fen makes the special motive to be this, Ad Testim adven-Sedandum nimium corum pecunia fludium, fo to restraine " the people from the love of money. For comming " out of Egypt very poore and bare, and having al-" most nothing but what they borrowed of the Egyp-" tians; they gave themselves, saith he, unto continuall " and incessant labour, the sooner to attaine to riches. " Therefore faid God, that they should labour fix dayes, or and reft the seventh. Damascen somewhat to this De fide Orth.l. purpose, sedies à @205 70 may ver percompnor, &c. God, saith he, seeing the carnall and the covetous disposition of " the Ifraelites, appointed them to keepe a Sabbath, that to their fervants and their cattell might partake of

PART.I.

er rest. And then he addes, and you you'r aporte, &c.

they might repaire unto the Lord in Pfalmes, and Hymnes, and spiritual songs, and meditation of the

L. s. in lob c.s.

Ver/ 14.

Vas .15.

Scriptures. Rupertus harps on the same string that the others did, save that he thinks the Sabbath given for no other cause, then that the labouring man being wearied with his weekly toyle, might have some time to refresh

his spirits. Sabbatum nihil aliud est nisi requies, vel quam ob causam data est, nisi ut operarius sessus cateris septi-

mana diebus, uno die requiesceret? Gaudentim Brixianus in his twelfth Homily or Sermon, is of the same

minde also, that the others were, These seeme to ground themselves on the fifth of Deuteronomy, where God

commands his people to observe his Sabbaths, that thy man-servant, and thy maid-servant may rest as well as

thon. And then it followeth, Remember that thou mast a servant in the Land of Ægypt, and that the Lord thy

God brought thee out thence, though with a mighty band and an out-stretched arme: therefore the Lord thy God

which illation is no more then this, that as God brought them out of Egypt wherein they were fervants; so he

commands them to take pitie on their fervants, and let them rest upon the sabbath: considering that they them-

felves would willingly have had some time of rest, had they been permitted. A second motive might be this.

to make them alwayes mindfull of that spirituall rest, which they were to keepe from the acts of sinne; and

that eternall rest that they did expect from all toyle and

misery. In reference unto this eternall rest, Saint An-

gustine tels us, that the sabbath was commanded to the

Jews, In umbra futuri, qua spiritalem requiem siguraret:

As a Shadow of the things to come, in Saint Pauls lan-

guage, which God doth promise unto those that do the

works of righteensnefe. And in relation to the other,

De Genadlit l.

the

the Lord himselfe hath told us, that he had given his Sabbath unto the Iews, to be a signe betweene him and them, that they might know, that he was the Lord that sandified them. Exed. 31.13. which is again repeated by Ezek. ca. 20, 12-That they may know that I am the Lord which Sanctifieth them. For God, as Gregory Nyffen notes it, " feemes onely to propose this unto himselfe, that by all " meanes he might at least destroy in man, his inbred " corruption. Tero ès decreps, tero ès tos oughato. This was " his ayme in Circumcifion, and in the Sabbath, and in of forbidding them some kinde of meats: And your oalle. α πομέ τω εν το τοκο α' mestion Side σε του, for by the Sab-" bath he informed them of a reft from sinne. To cite more Fathers to this purpole were a thing unnecessary: and indeed sensibile super sensum. This yet confirmes us further, that the Sabbath was intended for the Iews alone. For had God given the Sabbath to all other people, as he did to them; it must have also beene a figne, that the Lord had sanctified all people, as hee did the Iews.

(7) There is another motive yet to be confidered, and that concernes as well the day, as the institution, God might have given the Iews a Sabbath, and yet not tyed the Sabbath to one day of feven, or to the feventh precifely from the Worlds Creation. Confitui potniffet, quod in die sabbati coleretur Deus aut in die Martis, aut in altera die. God, faith Toftatu, might have ordered it, to qu.11. " have his Sabbath on the Saturday, or on the Tuesday, or any other day what ever. What any other of the weeke, and no more then so? No, he might have appointed it, Aut bis, aut somel tantum in anno, aut in mense, once or twice a yeare, or every moneth, as he had lifted. And might not God as well exceed this number, as fall fhort thereof? yes fay the Protoftant Dottors, that he might have done. He might have made each third, or fourth, or fifth day a Sabbath; indeed as many In Exed. s.

De refurect.

Dial. cum Try-De feft.Paschal.

phone.

bom.6.

" as he pleased. Si volniffet Dem absolute uti dominio ce (no, potnit plures dies imperare cultui suo impenden-" des : to faith Doctor Ryver, one of the Profesiours of " Leiden, and a great Friend to the antiquity of the Sabbath. What was the principall motive then, why the seventh day was chosen for this purpose, and none but that ? Ira urhunr daußarnte TE OEE, to keepe God alwayes in their mindes?; so faith Instin Martyr. But why should that be rather done by a seventh day Sab-" bath, then by any other? Saint Cyrill answers to that " point exceeding fully. The Iems, faith he, became " infected with the Idolatries of Egypt, worshipped " the Sunne, and Moone, and Starres, and the host of "Heaven: which feemes to be infinuated in the fourth " of Deuter. verf. 19. Therefore that they might un-" derstand the Heavens to be Gods workmanship, eos " opificem suum imitari jubet, he willeth them that " they imitate their Creator; that resting on the sabes bath day, they might the better understand the rea-" fon of the Festivall. Which if they did, faith he, in case they rested on that day, whereon God had rest-" ed, it was a plaine confession that all things were " made by him , and confequently that there were no " other Gods besides him. Et hac una ratio sabbato indilla quietis; And this, faith he, is the onely reason of the Sabbaths rest. Indeed the one and onely reason, that is mentioned in the body of the Commandment, which reflects onely on Gods rest from all his worke which he had made; and leaves that as the absolute and sole occafion, why the feventh day was rather cholen, for the Sabbath; then the fixth or eighth, or any other. Which being to, it is the more to be admired, that Philo being a learned Iew, or any learned Christian Writer, leaving the cause expressed in the Law it selfe, should teeke some fecret reason for it, out of the nature of the day; or of the number. First, Philo tels us, that the Iews do call their feventh

De Abrahamo.

feventh day by the name of Sabbath, which fignifieth " repose and rest. Not because they did rest that day " from their weekly labours: and and abdows a endus a su-" of a 506, xai a Tolen , xi el parixis Tuto, but because seven is found to be, both in the world and man himfelfe, " the most quiet number, most free from trouble, warre, " and all manner of contention. A strange conceit to take beginning from a Iew : yet that, that follows of Aretins, Problem.loc. \$5. is as strange as this. Who thinks that day was therefore confecrated unto reft, even amongst the Gentiles, Quod putarent civilibus actionibus ineptumeffe, fortaffe propter frigus planeta, contemplationibus vero idoneum: because " they thought that day, by reason of the dulnesse of the er Planet Saturne, more fit for contemplation, then it was for action. Some had it feemes, conceived fo, in the former times, whom thereupon Toftarus censures in his Comment on the fift of Deuteronomy. For where it was Gods purpose, as before we noted out of Cyril, to weane thepeople from Idolatry and Superstition: to lay down fuch a reason for the observation of the sabbath, was to reduce them to the worship of those Starres and Planets, from which he did intend to weane them. I had almost omitted the conceit of Zanchie, before remembred, who thinkes that God made choice of this day the rather; because that on the same day, he had brought his people out of Egypt. In cale the ground be true, that on this day the Lord wrought this deliuerance for his people Israel; then his conceit may probably be countenanced from the fifth of Dent. where God recounting to his people, that with a mighty hand and an out-firetched arme he had delivered them from Agypt; hath thereupon commanded them, That they should keepe the Sabbath day. Lay all that hath beene faid together, and it will come in all to this, that as the Sabbath was not known till Mofes time; fo being knowne, it was peculiar unto Israel onely. Non nisi Mosaica legis temporibus

PART. T.

Andr. 12. T. 6.

in usus suisse septimi diei cultum; nee postea mis penes Hebraos perdurasse, as Torniellus doth conclude it. I onely adde, that this assigning of a reason to the fourth, and to none other in the Decalogue, is by Saint Chrysostome made an argument, to prove the Sabbath not to be a part of the lam of nature, or naturally made knowne unto our consciences. For, saith the Father, when God faith, Thou shalt not kill, i westingues, on received, in the addes not any reason unto the precept, intimating that murther is an evillact: as taking it for granted, that murther is an evillact: as taking it for granted, knowne unto us. Whereas injoyning them to keepe the Sabbath, he addes a reason to the law, as being of that sort which had not formerly beene made knowne

unto them by the light of nature.

opera & diet.

(8) For that the Gentiles used to keepe the seventh day facred, as some give it out, is no where to be found. I dare boldly say it, in all the Writings of the Gentiles. The feventh day of the moneth indeed they hallowed, and so they did the first, and fourth ; as Hefiod tels us. Theorem evi, rereas re xai ecooun iseon muas. Not the first day, and the fourth, and seventh of every weeke, for then they must have gone beyond the Jews: but as the Scholiast upon Hefiod notes it, of every moneth: a novilunio exor-(w landat tres, Beginning with the new moone he commends three dayes, the first, fourth, and seventh. And left it should be thought, that the seventh day is to be counted holier then the other two, because the attribute of ise'r hun leemes joyned unto it: the Scholiast takes away that scruple, a novilunio exorsus tres landat, omnes sacras dicens, septimam etiam ut Apollonis natalem celebrans; and tels us that all three are accounted holy, and that the feventh was also celebrated as Apollos birth-day. For so it followeth in the Poet, τη β Απόλωνα χευσάσει γείναπο Antw: from whence the Flamines or Gentile Priests did use to call him icomunity, i. e. the God borne on the seventh.

venth day. For further proofe hereof, we finde in Alexander ab Alexandre, that the first day of every moneth, was confecrated to Apollo; the fourth, to Mercurie; the leventh, againe unto Apollo; the eight, to Thefem. I he like doth Plutarch fay of Neptune, where he affirmes that the Athenians offered unto Thefens their greatest facrifice, upon the eighth day of Ottober; because of his arrivall, that day, from Crete: and that they also honoured him, if rais assaus oyobous on the eighth day of the other months, because he was derived from Neptune; to whom, on the eighth day of every moneth, they did offer facrifice. To make the matter yet more fure, Philo hath put this De Decalogo. difference betweene the Gentiles, and the fews; that diverse Cities of the Gentiles, did solemnize the seventh day, a mag re unvos, once a moneth, beginning their account with the New-moone: To de l'adaion in ourezois, but that the fews did keep every seventh day, constantly. Its true that Philo tels us more then once or twice, how that the Sabbath was become a generall Festivall: but that was rather taken up, in imitation of the Iews, then practifed out of any instinct or light of nature, as we shall fee hereafter in a place more proper. Befides which daies before remembred, the second day was consecrate to the bonns Genius; the third, and fifteenth, to Minerva; the Hofin de orig. ninth, unto the Sunne; the last, to Pluto: and every 20. day kept holy by the Epicures. Now as the Greeks did consecrate the New-moones, and seventh day, to Phabus; the fourth of every moneth, to Mercury; and the eighth, to Neptune, & sic de cateris : so every ninth day in the yeare, was by the Romans anciently kept facred unto Inpiter; the Flamines or Priests upon that day, offering a Saturn, 1.1.c. 16. Ramme unto him for a sacrifice. Nunainas Iovis ferias esfe, ait Granius Licinius: siguidem Flaminica omnibus nundinis [every ninth day] in regia, Iovi arietem solere immolare: as in Macrobius. So that we fee the feventh day was no morein honor, then either the first, fourth, or

G 3

Dies Geniales 43.6.18,

4 CHAP. 4.

2.Edit.p. 65.

eighth; and not so much as was the ninth: this being, as it were, a weekly Festivall; and that, a monethly. A thing so cleare and evident, that Doctor Bound could tell us, that the memory of Week; and Sabbaths was altogether suppressed and buried amongst the Gentiles. And in the former page. But how the memory of the seventh day

was taken away amongst the Romans, Ex veteri nundinarum institute apparet, saith Berealdm. And Satan

" did altogether take away from the Grecians, the holy memory of the feventh day, by obtruding on them

" wicked rites of Superstition, which on the eighth day
" they did keep in honour of Neptune. So that besides o-

" ther holy dayes, the one of them observed the eighth day, and the other the ninth, and neither of them both

the seventh as the Church doth now, and hath done alwayes from the beginning. Its true, Diagenes the Grammarian, did hold his disputations constantly upon

Grammarian, did hold his disputations constantly upon the Saturday or Sabbath: and when Tiberius at an extraordinary time came to heare his exercises; In diem Septimum distruterat, the Pedant put him off, untill the Saturday next following. A right Diogenes indeed, & as rightly served. For coming to attend upon Tiberius, being then

made Emperour; he sent him word, Ve post annum septimum rediret, that he would have him come against he seventh years after. But then as true it is, which the same Suctionist tels us of Antonism Gnipho, a Grammarian too.

that he taught Rhetorick every day; Declamaret vero non nisi nundinis, but declaimed onely on the ninth. But then as true it is, which Invenal hath told us of the Romane

Rhetoricians, that they pronounced their Declamations on the fixth day chiefly.

Nil salit Arcadico juveni, cujus mihi sextâ

Quaque die, miserum dirus caput Annibal implet.

As the Poet hath it.

All dayes, it seemes, alike to them; the first, fourth, sixth, eighth, ninth, and indeed what not, as much in honour as the

6,31.

Suct.in Tiber.

De illustrib.

the feventh: whether it were in civil, or in facred matters (9) I am not ignorant that many goodly Epithetes are by some ancient Poets amongst the Gracians, appropriated to this day : which we finde gathered up together, by Clemens Alexandrinus, and Enfebins; but before either Clem. Strom. 1.5 of them, by one Aristobulus a learned Irw, who lived 4.13.6, 12. about the time of Prolomie Philometer King of Egypt. Both Hefiod and Homer, as they there are cited, give it the title of ise's huas or an boly day, and so it was esteemed amongst them, as before is shewne : but other dayes esteemed as holy. From Homer they produce two veries, wherein the Poet feemes to be acquainted with the Worlds Creation, and the perfection of it on the leventh day.

Eufeb. Prapare

Εζουμον ημαρ έπτ, κ) το τετέλες απαντα. καὶ 'EC δυαίτη δη δι λίπομεν ρόση εξ' Αχέροντ .

On the seventh day all things were fully done, On that we left the waves of Acheron.

The like are cited out of Linus, as related by Eusebins, from the collections of Ariftobulus before remembred: but are by Clemens fathered on Callimachus, another of the old Greek Poets; who betweene them thus,

> Ecoudin on or tetedequeva मर्पाय महाराया. अवा ECSoun er azadois, xai eCSoun est zereban. Ecolium in recitatos, noi ecolium est texein, xai E कार की मर्द्राय महाराम देश प्रमुखा के बहु हि का Er xuxholos parir imterhouserois eriautois xal ECVOLATH रहे हमण, प्रयो है। हमहाराम के सवापत.

Which put together may be thus Englished, in the main, though not verbatim.

On the seventh day all things were made complete. The birth-day of the World, most good, most great. Seven brought forth all things in the starrie skie; Keeping each yeare their courses constantly.

This,

This, Clemens makes an argument, that not the fews

only but the Gentiles also, knew that the seventh day had a priviledge, yea, and was hallowed above other dayes; on which the world, and all things in it, were complete and finished. And so we grant they did : but neither by the light of nature, nor any observation of that day amongst themselves, more then any other. Not by the light of nature. For Aristobulus, from whom Clemens probably might take his hint, speakes plainly, that the Poets had consulted with the holy Bible, & from thence fucked this knowledge: in The nurrigor Biblior meterango-TES, as that Author faith of Hefiod, and Homer. Which well might be, confidering that Homer who was the oldest of them, flourished about soo. yeares after Meses death; Callimachus who was the latelt, above 700, yeares after Homers time. Nor did they speake it out of any observation of that day, more then any other, amongst themselves. The generall practice of the Gentiles, before related, hath throughly, as we hope, removed that scruple. They which from these words can collect a Sabbath, had need of as good eyes as Clemens; who out of Plato in his second de repub conceives that he hath found a fufficient warrant for the observing of the Lords day, above all the rest: because it is there said by Plato, That such as had for seven dayes solaced in the pleasant Meadows, were to depart upon the eighth, and not returne till foure dayes after. As much a Lords day in the one, as any Sabbash in the other. Indeed the argument is so weake, that some of those, that thought it of especiall weight, have now deferted it, as too light and triviall. Ryvet by name, who cites most of these Verses in his notes on Genefis, to prove the Sabbath no lesse ancient then the worlds Creation; doth on the Decalogue, think them ut-

terly unable to conclude that point, Nisi aliunde suffulciantur, unlesse they be well backed, with better argu-

ments and authorities, out of other Authors.

(10) Nay,

AP Enfeb.

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(10) Nay, more then this, the Gentiles were fo farre from sanctifying the (abbath or seventh day, themselves; that they derided those that kept it. The Circumcision of the fews, was not more ridiculous amongst the Heathens, then their Sabbaths were; nor were they more extremely scoffed at for the one, then for the other, by all forts of Writers. Seneca layes it to their charge, that by occasion of their Sabbaths, Septimam fere atatis sua partem vacando perdant, they spent the seventh part of their lives in floth and idlenesse: and Tacitus, that not the seventh day, but the seventh yeare also, was as unprofitably wasted. Septimo quoque die otium placuiffe ferunt ; dein blandiente inertia, septimum quoque annum ignavia datum. Moses, faith hee, had so appointed, because that after a long sixe dayes march, the people became quietly fetled on the feventh. Invenal makes also the same objection, against the keeping of the Sabbath by the Iemish Nation.

Ap. Aug de c'vit Dei ,1.6.6.13.

Hift. I. S.

-quod septima quaque fuit lux Ignava, & partem vita non attigit ullam.

Every seventh day in sloth they loofe, And on it no imployment ufe.

And Ovid doth not onely call them peregrina sabbata, as Reme, amor.hi. things with which the Romans had but small, and that late acquaintance: but makes them a peculiar marke of the Jewish Religion.

Quaque die redeunt, rebus minus apta gerendis, Culta Palestino septima sacra vire.

De Ariel.T.

The feventh day comes, for businesse unfit; Held facred by the Iew, who halloweth it.

Where by the way, Toffaim notes upon these words, that Sacra.

Sat.5. L.4 Ep.4.

Apud lofephum Antig 612.1.

Tofeph.adv. Apion, 1.2.

Cap. 1, U.7.

facra feptima are here ascribed unto the femes, as their badge or cognizance: which had been most improper, and indeed untrue, si gentes alia fervarent fabbatum, if any other Nation, specially the Romans had observed the same. But to proceed, Perfins hits them in the teeth with their . reentita sabbata : and Martial icornfully calleth them Sabbatarians, in an Epigram of his to Baffus, where reckoning up some things of an unsavoury smel, he reckoneth Sabbatariorum jejunia, amongst the principall. So Agacharcides who wrote the lives of Alexanders fuccessours acculeth them of an unspeakable superstition; in that Ad # anguer Sun Superiar, they inffered Ptolomie to take their City of Hierusalem, on a sabbath day, rather then Rand upon their guard. But that of Apion, the great Clerk of Alexandria, is the most shamefull and reprochfull of all the rest! Who, to despight the Jews the more, and lay the deeper stain upon their Sabbaths; relates in his Egyptian story, that at their going out of Egypt, having travelled for the space of fixe whole dayes, they became stricken with certain inflamations in the privy parts, which the Egyptians call by the name of Sabbo: x dia raist & airian The ecoup nuisea aremavours, and for that cause they were compelled to reft on the seventh day, which afterwards they called the Sabbath. Then which, what greater calumny could a malicious Sycophant invent against them? Doubtlesse, those men that speake so despicably and reprochfully of the Tewift Sabbath; had never any of their own. Nordid the Greeks and Latines, and Egyptians only out of the plenty, or the redundance rather of their wit, deride and scoff the Sabbaths celebrated by those of Iemry:it was a scorn that had before been fastned on them, when wit was not to plentifull, as in later times. For fo the Prophet Ieremiah in his Lamentations, made on the death of King Iofiah. The adversaries saw her, and did mock at ber Sabbaths. The Iewes must needs be fingular in this observation, All Nations elle, both Gracian and Barbarian, had never to agreed together, to deride them for it.

(II) Yet we deny not all this while, but that the fourth Comandement, to much therof as is agreeable to the law and light of wature, was not alone imprinted in the minds of the Gentiles, but practifed by them. For they had flates dies, some appointed times, appropriated to the worship of their leverall gods, as before was shewed : their holydays, & half-holydays, according to that estimation which their gods had gotten in the World. And this as well to comfort and refresh their spirits, which otherwise had bin ipent & wasted with continual labour; as to do service to those Deities, which they chiefly honoured. Dis genne he- Deleg list minum laboribus natura prefum miserati, remissionem laborum fatuerunt folennia festa; was the resolution once of Plato. But this concludes not any thing, that they kept the sabbath, or that they were obliged to keep it, by the law of nature. And where it is conceived by some, that the Gentiles by the light of natura had their weeks, which is Purch. Pilgr. supposed to be an argument that they kept the Sabbath; a 1.1.64, week being onely of feven dayes, and commonly so called both in Greeke, and Latine : wee on the other fide atfirme, that by this very rule, the Gentiles, many of them, if not the most, could observe no Sabbath; because they did observe no weeks. For first the Chaldees, and the Perfians, had no weeks at all: but to the leverall dayes of each feverall moneth, appropriated a particular name of some King or other; as the Peruvians doe at this present time: Emend, temp, 1.3 & nomina diebus mensis indunt, ut prisci Persa, as Scaliger hath noted of them. The Gracians also did the like in the times of old: there being an old Attick Calendar to be feen in Scaliger, wherein is no division of the moneth into weeks at all. Then for the Romans, they divided their accompt into eighths and eighths; as the fewer did by fevens and sevens: the one reflecting on their nunding, as the other did upon their Sabbath. Ogdoas Romanorum in tributione dierum servabatur propter nundinas, ut bebdomas apna.

Id l.I. Edit.z.

Ja Levit.23.

Hift 1.36.

Natural.7.

apud Iudxos propter Sabbatum. For proof of which there are some ancient Roman Calendars to be seen as yet, one in the aforesaid Scaliger; the other in the Roman Antiquities of Iohn Rossinus: wherein the dayes are noted from A to H, as in our common Almanacks from A to G. The Mexicans go a little further, and they have 13 dayes to the week, as the same Scaliger hath observed of them. Nay even the fewes themselves, were ignorant of this division of the veere, into weeks, as Toftatus thinks; till Moses learnt it of the Lord, in the fall of Mannah, Nor were the Greeks, & Romans, destitute of this accompt; onely whiles they were rude and untrained people, as the Peruvians and the Mexicans at this prefent time : but when they were in their greatest flourish for Arts and Empire. Dion affirmes it for the ancient Grecians, that they knew it not; or 28 agracor innes seaun auto interalo, for ought hee could learne: and Seneca more punctually, that first they learnt the motions of the Planets, of Eudoxus, who brought that knowledge out of Egypt; and consequently could not know the weeke before. And for the Romans, though they were well enough acquainted with the Planets, in their latter times; yet they divided not their Calendars into weeks, as now they doe, till neere about the time of Dionysius Exiguns, who lived about the yeere of Chrift, 520. Nor had they then received it in all probability, had they not long before admitted Christianity throughout their Empire; and therewithall the knowledge of the holy Scriptures, where the accompt by weeks was exceeding obvious. Therefore according to this rule, the Chaldees, Persians, Greeks, and Romans, all the foure great Monarchies, did oblerve no Sabbaths; because they did observe no weeks. Which said in this place once for all, wee resolve it thus: that as the I/raelites kept no Sab. bath before the Law, so neither did the Gentiles when the Law was given: which prooves it one of Moses Ordinances, no prescript of nature.

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THE STATE OF THE S

CHAP. V:

The Practice of the Iewes in such observances, as were annexed unto the SABBATH.

(1) Of some particular adjuncts affixed unto the Iewish Sabbath. (2) The Annuall Festivals called Sabbaths in the Booke of God, and reckoned as a part of the fourth Commandement. (3) The Annuall Sabbaths no leffe solemnely observed and celebrated, then the weekly mere; if not more, solemnely. (4) Of the Parasceve or Preparation to the Sabbath, and the folemne Festivalls. (5) All manner of worke, as well forbidden on the Annuall, as the weekly Sabbaths. (6) What things were lawfull to be done on the Sabbath dayes. (7) Touching the prohibitions of not kindling fire, and not dreffing meat. (8) What moved the Gentiles, generally, to charge the lews, with Fasting on the Sabbath day. (9) Touching this Probibition, Let no man goe out of his place on the Sabbath day. (10) Alllawfull recreations, as Dancing, Feafting, Man-like Exercises, allowed and practi-Sed by the Iews upon their Sabbaths.





Shewed you in the former Chapter, the institution of the sabbath, by whom it was first published, and to whom prescribed. It now remaynes to see, how it was observed; how farre the people thought

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thought themselves obliged by it, and in what cases they were pleased to dispense therewith. Which that we may the better do, we will take notice first of the Law it felfe, what is contained in the same, what the sabbath signifieth: and then of such particular observances, which by particular statutes were affixed by God to the fourth Commandement, either by way of Comment on it, or addition to it; and after were misconstrued by the Scribes, and Pharilees, to infnare the people, And first, not to say any thing in this place, of the quid nominis, or derivation of the word, which Philo and Iosephie, and the Seventy doe often render by avanausis, repose or rest: Sabbath is used in Scripture to fignifie some selected time by God himselse deputed unto rest and holinesse. Most fpecially and wer' stoom, it points out unto us the feventh day, as that which was first honoured with the name of Sabbath, Exedus 16.25. and in the second place those other Festivals, which were by God prescribed to the house of Hrael, and are called Sabbaths allo, as the others were. Of these the one was weekly, and the others Annuall: the New-moones not being honoured with this title in the Book of God, though in Heathen Authours, The weekly Sabbath was that day, precisely, whereon God rested from the works which he had made: which he commanded to be kept for a day of rest unto the Iews. that so they might the better meditate on the wondrons works, that he had done; every feventh day exactly, in a continual revolution, from time to time. Therefore, faith Damascen, when we have reckoned to seven dayes, maker araxuxxx ras, xas and the spathe agrant, our computation of the time runnes round, and begins anew. Theseas in generall, and xar' ¿ξοχή, as before I faid, they were called Sabbaths: fo were there some of them that had particular adjuncts, whereby to know them from the rest: whereof the one was constant, and the other casualt. The constant adjunct is that of Seute ed apoutor oil Cator, or sabbatum

De fide Orthod. 1,4 6,24.

batum fecundoprimum, as the Latine renders it : mention whereof is made in Saint Lukes Gospel. Our English can. 6,1. reads it, on the second Sabbath after the first. A place and passage which much exercised mens wits, in the former times, and brought forth many strange conceits : untill at laft, this, and the Herdisace Sophistarum, and Super fluvios manare fontes, came to be reckoned in a Proverbe, as prepolterous things. Scaliger hath of late, untied the knot, and resolved it thus, that all the Weeks or Sabbaths Emend, Temp. from Pasch to Pentecost, did take their name and & Auri. eas migalo, from the second day of the Feast of Passeover; that being the Epoche, or point of time, from which the fifty dayes were to be accompted by the Law : and that the first Weeke or Sabbath after the faid fecond day, was called surreespulo, the second, surreestities the third, Aurester , and so the rest. According to which reckoning, the second Sabbath after the first, as we translate it, must be the first Sabbath word it seuteeus, from the second day of the Passeover. The casuall adjunct is, that sometimes there was a Sabbath that was cal- cop 19 31. led wips ouccaror, the great Sabbath; or as it is in Saint Iohns Gospel usyann nuisea To oabbats, magnu ille dies Sabbati, as the Latine hath it. And is so called not for its owne fake, for Cafanbon hath rightly noted, nunquam Exerc. 16, n. 31. eam appellationem sabbato tributam reperiri propter ipsum: but because then, as many other times it did, the Paffeover did either fall, or elfe was celebrated on a Sabbath. Even as in other cases, and at other times, when any of the greater and more folemne Festivalls did fall upon the Sabbath day, they used to call it, Sabbatum Sabbatorum, a Epif. 110,13. Sabbath of Sabbaths. is is in muniques to vaccate ourimile, oulland suffaror exanciro, as fidore. Pelufiotes notes it.

(1) For that the Annual Feafts were called Sabbaths too, is most apparant in the Scriptures; especially Levit. 23. Where both the Pafeover, the Feaft of Trumpets,

Cafanb. Exerc. 147,1.

Homin Marth.

L.1.Sat.9.

Emend. Temp. lib. 3.

De Sabbat, & Circumcif.

In Num. 28: bom. 23.

Exer.14 M.I.

Emend. Temp. Proleg. Edit. the Feaft of Expiation, and the Feaft of Tabernacles, are severally entituled by the name of Sabbaths, The Fathers also note the same, ZacCarov ing sur appiar xanion, saith Saint Chry (ostome : and racCaror naous coprlu xuxsor, faith Indore, in the place before remembred. Even the Newmoones, amongst the Gentiles, had the same name also: as may appeare by that of Horace, who calls them in his Satyres, Tricefima sabbata, becanse they were continually celebrated every thirtieth day. The like they did by all the reft, it fofeph Scaligers note be true, as I thinke it is: who hath affirmed expresty, Omnem festivitatem Indaicam non folum Iudæos, fed & Gentiles, fabbatum vocare. Nay, as the weekly Sabbaths, some of them had their properadjuncts: so had the annuall. Saint Athanasius tels us of the Feast of Expiation, that it was ouccarry oughai. Toy, or the principall Sabbath: for so I take it is his meaning: which selfe same attribute is given by Origen, to the Feast of Trumpets. Clemens of Alexandria, 6. Stromat, brings in a difference of those Festivalls, out of a fuppoled worke of Saint Peter the Apostle: wherein, besides the New-moons, and Paffeover, which are there to named, they are distributed into σάββατον αρώτον έορπων και μεράλην inusear, or the first Sabbath, the Feast nat scoper to called, and the Great day. Cafanbon for his part protefteth, ipfi obscurum effe quid sit Sabbatum primum, that he was yet to feek what should the meaning be of that first Sabbath. But Scaliger conceives, and not improbably, that by this first Sabbath, or mouror ougharry, was meant the Feast of Trumpets, because it was caput anni, or the beginning of the civill yeere: the fame which Origen calls Sabbatum Sabbatorum, as before we noted. As for the Feast xar' egony so named in Clemens, that hee conceives to be the Feast of Pentecost; and the great day in him remembred, the Feast of Tabernacles: for the which last, he hath authority in the Scriptures, who tell of the Great day of this very Feast, Job. 7.37. Not that the Feast

of Tabernacles was alone to called, but in a more elpeciall manner: For there were other dayes fo named, besides the Sabbaths. Dies observatie, faith Tertulian, & Sabbata, Contr. Martian nt opinor, & canas puras, & jejunia, & dies magnos. Where fabbata & dies magni, are distinguished plainly. Indeed it stood with reason that these annual Sabbaths, should have the honour also of particular adjuncts, as the weekly had: being all founded upon one & the same Commandement. Philo affirmes it for the Jewes, To Se Teraplor De Decalog. 15 το πει τ εβδημάδ &, &c. The fourth Commandement, " faithhe, is of the Sabbath, and the Festivalls, of Vowes, of se Sacrifices, formes of purifying, and other parts of diwine worship. Which is made good by Zanchie for the Christian Writers, who in his worke upon the Decalogue doth resolve it thus, Sabbati nomine ad Iudzos in Mandat,4. quod attinebat, Dem intellexit non solum sabbatum septem dierum, sed sabbata etiam annorum, item omnia festa, que er per Mosen illis explicavit. By Sabbath, faith that Au-" thour God doth fignifie, not onely the weekly Saber bath, but the Sabbath of yeares, and all the other " Feasts, which hee commanded to the fewes, by his " fervant Moses. So he, in his expesition on the fourth " Commandement. It was the Moral part of the fourth Commandement, that some time should be set apart for Gods publicke service: and in the body of that Law it is determined of that time, that it should bee one day in seven. Yet not exclusively, that there should bee no other time appointed, either by God, or by his Church, then the seventh day onely. God therefore added other times, as to him seemed best, the lift whereof wee may behold in the twenty third of Leviticus: and the Church too by Gods example, added also some, as namely the Feast of Dedication, and that of Paring.

(3) Now as the Annual Festivalls ordained by God, had the name of Sabbath, as the weekly had: fo

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found,

the observances in them were the same, or not much different. If in some things, the weekly Sabbaths seemed to have preheminence, the Annual Sabbaths went beyond them, in some others also. For the continuance of these Feafts, the weekly Sabbath was to be observed throughout their generations, for a perpetuall covenant, Ex. 31.16. So for the Paffeover, you hall observe it throng bout your generations, by an ordinance for ever. Exed. 12, 14. The like of Pentecoft, it shall be a statute for ever, throughout your generations; Levitiem 23, 21. So also for the Feaft of Expiasion, Levisiem 22.31. and for the Feaft of Tabernacles, Levit, 23,41. Where note, that by thefe words for ever, and throughout their generations, it is not to be understood that thele Iswift Festivalls were to be perpetualt; for then they would oblige us now, as they did the fower but that they were to last as long, as the Republick of the Ienes should stand; and the Mofaical Ordinances were to be in force. Per generationes veftras, i.e. quam din Refpub. Indaica conftaret, as Toftatas notes upon this twenty third of Levitiem. For the folemnity of thefe Fealts, the prefence of the high Priofts was as necesfary in the one, as in the other. The high Priests also (faith Iolephus) ascended with the Priefts into the Temple, and in asi, and yet not alwayes, but onely on the Sabbaths, and New-moones, it me sopmi miner !; i muniques mindiques agopiern d' Eres, as also on those other Feasts, and solemne alsemblies, which yearly were to be observed, according unto the custome of the Country. And hitherto, wee finde no difference at all : but in the manner of the rest, there appeares a little, between the weekly Sabbath, and fome of the Annuall. For of the weekly Sabbath it is said expresly, that thou shalt doe no manner of worke : as on the other Levit-23.7, 21, fide, of the Paffeover, the Pentecoft, the Feaft of Trumpets, and of Tabernacles, that they shall do no servile work: which being well examined, will be found the fame in lence, though not in found. But then again for fence and

De bello, L.6.c.6

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found it is expresly faid of the Expiation, that therein thou shalt do no manner of work, as was affirmed before of the weekly Sabbath. So that besides the seventh day Sabbath, there were feven Sabbaths in the yeare, in fixe of which, viz. the first and seventh of unleavened bread, the day of Pentecoft, the Feast of Trumpets, and the first and eighth day of the Feast of Tabernacles, they were to doe no fervileworks and on the Expiation day , no worke at all. So that in this respect the weekly Sabbath and the day of Expiation were directly equall, according to the very letter. In other things the day of Expiation feemes to have preheminence: first, that upon this day onely, the high Pricit, omnibus pontificalibus indumentis indutus, attired in his Pontificalls might goe into the Sanctum Sanflorum, or the holieft of all, to make attonement for the people; whereof fee Levis. 16. And secondly, in that the facrifices for this day were more, and greater, then those appointed by the Lord for the weekly Sabbaths: which last is also true of the other Festivalls. For where the facrifice appointed for the weekly Sabbath, confifted onely of two Lamber, over and above the daily facrifice; with a meat-offering and a drink-offering thereunto proportioned : on the New-moones, and all the Annual fabbaths before remembred, the Sacrifices were enlarged, nay, more then trebled; as is expressed in the 28,and 29 of the booke of Numbers. Nay, if it hapned any time as some times it did, that any of these Festivals did fall upon the weekly sabbath; or that two of them, as the Newmoone, and the Feast of Trumpers, fell upon the same: the fervice of the weekly sabbath leffened not at all, the sacrifices destinate to the Annuall Sabbath; but they were all performed in their feverall turns. The Text it felfaffirmes as much, in the two Chapters before specified: and for the practice of it, that lo it was, it is apparant to be feen in the Hebrew Calendars. Onely the difference was this, Ap. Ainfronth, as Rabbi Maimony informesus, that the addition of the in Num. 18.

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Sabbath was first performed; and after, the addition of

the New-moone, and then the addition of the Good day, or other Festivall. So that in case the weekly Sabbath had a priviledge above the Annuall; in that the Shew-bread or the loaves of proposition, were onely let before the Lord on the weekly Sabbaths: the Annuall Sabbaths, seeme to have had amends, all of them in the multiplicity of their facrifices; and three of them in the great folemnity and concourle of people. For it is manifest in the Scripture, that all the people of Ifrael were bound to appeare before the Lord on those three great Festivals; the Passeover, the Pentecost, and the Feaf of Tabernicles. As for the penalty inflicted on the breakers of these solemne Festivalls, it is expresly said of the weekly Sabbath, that whofoever doth any worke therein hall bee put to death; Exodu 31.15. and in the Verse before, That who soever doth any worke therein, that soule shall be cut off (or las the Chaldee Paraphrase reads it, that man shall be destroyed) from among st his people. Which if it signifie the same, as by the Chaldee Paraphrase it seemes to doe; it is no more, then what is elsewhere said of the Expiation, for so saith the Text. And what seever soule it be, that doth any worke in that same day, that soule will I destroy from amongst his people. But if the phrase be different, as the Rabbins fay, the difference is no more, then this; that they which break the weekly Sabbath, are to be put to death by the Civill Magistrate: and they which work upon the Feast of Expintion, shall be cut off by God, by untimely deaths. As for the other Annuall Sabbaths, the Rabbins have determi-" ned thus, that whosever doth in any of them, such works as are not necessary for food, as if he build, or pul " downe, or weave, and the like, hee breaketh a Com-" mandement, and transgresseth against this prohibition, ce yee shall not doe any servle worke: and it hee doe, and

" there be witnesses and evident proofe, hee is by law to be beaten or scourged for it. So that we see, that whe-

Levit, 23.30.

Ap. Amfworth. in Levil. 23.7.

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ther we regard the institution, or continuance of these feverall Sabbaths; or the folemnities of the fame, either in reference to the Priests, the Sacrifices, and concourse of people; or finally the punishment inflicted on the breakers of them; the difference is so little, it is scarce remarkable : confidering especially, that if the weekly Sabbaths do gain in one point, they loofe as often in another. For the particulars, wee shall speake of them hereafter, as occasion is. Onely I adde, by way of observation from the former premises, that by the same reason, on which some have laboured a continuance of the Sabbath day; they may as well bring into the Church, all the Iewish Festivals : as being grounded all on the fourth Commandement; and otherwise so equall in all observance.

(4) As for the time, when they began their Sabbaths, and when they ended them; they tooke beginning on the Evening of the day before, and so continued till the evening of the Feaft it lelfe. The Scripture speaks it onely, as I remember of the Expiation; which is appointed by the Lord to be observed on the tenth day of the seventh moneth, Levit. 23.27. yet fo that it is ordered thus in the 31, It shall be unto you a Sabbath of rest, and yee shall afflist your soules on the ninth day of the moneth, at even. And then it followeth, From even to even shall yee celebrate your Sabbath. But in the practice of the Iewes, it was to in all : either because they tooke those words for a generall precept; or else because they commonly did accompt their day from even to even. For where the Romans and Egyptians began the day at midnight; the Chaldees, and Emend, Temp. the Persians, with the rising Sunne; and the Vmbri, an 1.1. Italian people, reckoned theirs from noone to noone: the Fews and the Athenians took the beginning of their day, ab occasu solis, from Sun-setting, as Scaliger and divers others have observed. Yet sure I am, Honorius Angusto- De imagin. dunenfis, who lived foure hundred yeares agoe and upwards, placeth the Iews together with the Persians and Chal-

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rifing. However, in this case it is not to be thought, that the even was any part of the Sabbath following (for the additionall facrifices were offered onely on the marning and the evening of the leverall Sabbaths;) but a sexual, or preparation thereune : which preparation it it were before the weekly sabbath, it was called sessuß Berry: if before any of the Annuall, it was called @eseption. In imitation of the Gentiles, the Latine Writers call these

Exer. 16.71.106;

Synog.lud.c. 10.

Parasceve's or Evens of Preparation, by the name of Cana pura, as Augustine noteth upon the nineteenth of Saint John; because of some resemblance that was betweene them : but yet they had a'difference too, For Ca-Caubon hath taught us this, that in the Cana pura amongst the Gentiles, a part of the Ceremony did confist in the choice of meats: where no such thing occurres at all, in these preparations of the Iones. Now these Parasceves or Preparation dayes, the Iewes did afterward divide into these foure parts. The first was spood grand, a preparative, as it were, to the preparation, which began in the morning, and held on till noone. The second was exact largely taken, from noon, untill the evening factifice of the day : the third was my word oullars, or the approching of the sabbath, which began after the evening tacrifice, continued till Sun-let, and was properly called the apareuri, the fourth was the municipates vallate. or entrance of the Sabbath, which lasted from Sun-set unto the dawning of the day. They had amongst them a Tradition, or a custome rather, that on the whole day, from the mondarund till Sun-set, they might not travaile a. hove twelve miles: lest comming home too late, they might not have sufficient leisure, to prepare things before the Sabbath. The time was, as Buxderfin tellsus, que cornu vel inflata tuba daretur signum, when there was publick warning given by found of Trumpet, that every man should ceale from worke, and make all things ready for the Sabbath: though in these dayes, the Clerke or Sexton

Sexton goeth about from doore to doore, to give notice of it. The time was fo indeed, So Isfephus telsus, that in Ierufalem one of the Priefts continually standing " upon a Pillar, indens isoquida intions mestoriums odamys Aixers, made knowneupon the even before by found of

" Trumpet, what time the Sabbath did begin; and on " the evening of the Sabbath, at what time it ended:

" that to the people might be certified, both at what " time to reft from labour; and at what time they might " againe apply their mindes and hands unto it. Now

what Iosephus faith of the weekly Sabbath, the lame was done, faith Philo, in the New-moones allo: www I'sequarias is outmy fir issumuairen, which is much alike. And confequently we may fay the same of the Annual Sabbaths, Mum, to, to. in which the sonnes of Aaron were to blow the Trumpets, as well as in the New-moones, or the weekly Sabbaths. As for the works prohibited or permitted on thefe dayes of preparation, whether before the weekly or the Annual fabbaths, I finde little difference. This I am fure of, that it was as much unlawfull for the Indges to fit on any capitall crimes, the day before the Annuall Sabbath, as before the weekly: and the reason was, because the morrow after, of which fort foever, was thought to

non judicant in parasceve Sabbati, aut in parasceve diei 10.n.20. fefti, quia non debet id fieri : & rem occidi postridie non potest. So faith Rabbi Maimony. Of the ridiculous nicety of the moderne Iews, in these Parasceves, we shall speak

hereafter.

(5) To come unto the day it felfe, it is faid expresty in the Law, that therein thou shalt do no manner of worke. What, no work at all? How could they eat and drink, and put on their clothes? These are some manner of works, yet done every Sabbath : yea, by the Pharifees themselves, which were most strict observers of the weekly Sabbaths. Quis Pharifaorum, faith Saint Hierom, In Maith, 12.

De Belle 1.5.6 9

be no fit day for execution. Indices rerum Capitalium Ap. Cofanh, Exc.

in die Sabbati non extendit manum portans cibum, porrigens calicem, & catera qua victui sunt necessaria. Which of the Pharifees, faith he, doth not upon the Sabbath " day, stretch out his hand, and take his meat, and reach " his cup; and whatfoever else appertains to victuals? yet all these were works. How could they circumcife, and offer facrifice, and fet on the flew bread on the Sabbath? Surely all these are works too; some of them very troublesome: yet commonly performed on the weekly Sabbath, of which more anon. Therefore when all is done, we must expound these words, of ordinary and servile labours, fuch as are toylesome in themselves, and ayme at profit. Zanchie, I am fure, doth expound them to. Nomen operis qued hic habet Moles, non fignificat opus simpliciter, sed opus quod propter opes comparandas suscipitur: Tale autemopus eft vere servile. " The name of worke, " faith he, which here Moses useth, fignifieth not fimer ply and properly any kinde of worke: but workes " which chiefly are undertaken on hope of profit: " which kinde of works are truly fervile. Saint Hierome also expounds it, Lege praceptum eft ne in Sabbatu opus Servile faciamus, &c. We are commanded in the Law, to do no servile works on the Sabbath dayes. And on the fifth of Amos heaffirmes the same ; Inbet ne quid in eo operis servilis fiat, &c. And so Tertullian; Nec dubium efteos opus servile operatos, &c.in his second Book against Marcion. If fo, there is no difference at all betweene the weekly, and the Annual Sabbaths, in this one particular; because all fervile works, expresly, are forbidden in them also, as before we shewed. But take it in the very words, No manner of worke : and aske the Hebrew Do-Etors, what they meane thereby. They will then tell you

first, there must be no marketting, no not buying of vituals; for which they cite the 13. of Nehemiah, Kers. 16, 17. not no embalming of the dead, in which they wouch Saint Lukes Gospel, Chap. 27. Vers. 54,56. This

In Mandat . 4.

3# E/a.58.13.

we acknowledge for a truth, but then we fay withall, that neither of these two were lawfull on the Annuall Sabbaths. For when it happened any time, as fometimes itdid, that a weekly Sabbath and an annuall Sabbath, came next dayes together: the Iews did commonly in their later times, put off the Annuall Sabbath to a farther day. And this they did, as themselves tell us, because of burials, and of meats which were fit for eating: left by deferring either the one or the other, the carkaffes should putrifie, and the meats be spoyled. Non facious duo Sabbata continua, propter olera, & propter mortuos, ut Rabbini dictitant. Which need not be, in case they held it lawfull either to bury, or to buy, on the annual Sabbaths. They tell us next, that the Iews could not travell on the weekly Sabbath, and this from Exod. 16.29. Whether that Text were so intended, we shall see anon. But fure I am, that when the Iews began to reckon it an unlawfull matter, to travell on the weekly Sabbath; they held it altogether as unlawfull, to travell on the Annual 10fepb. Antiq 1. " Sabbaths, Nic. Damascen reporteth (as Iosephus tels 13:5-16. " us) how that Antiochus the great King of Syria, ere-" cted a Trophee neare the floud Lyous, and abode " there two dayes, at the request of Hyrcanus the King " of Iewrie; by reason of a solemne Feast at that time, " whereon it was not lawfull for the Iews to travell. " In which, he was no wife mistaken. For (saith Iofe-" phas) the Feast of Pentecost was that yeare the mor-" row after the Sabbath, (for at that troublefome time, " the Pentecoft was not deferred) what then ? It fol-" loweth, in bet de nur's rois raßban, ure er til togti es " ofeier, and unto us it is not lawfull, either upon our ce Sabbaths, or our Feafts, to journey any whither. They tell us also, that it is not lawfull to execute a malefactour on the weekly Sabbath, although it be commanded that he must be punished : nor do they do it on the Feafts, or Annuall (abbaths, as before we noted. As also

Ap Calaub, Exerc. 16. n. 20.

that it is not lawfull to marry on the Sabbath day, nor on the Even before the Sabbath, nor the morrow after; lest they pollute the Sabbath by dreffing meat for the Feaft : and on the folemne Festivals or the Annual Sabbaths, they were not suffered to be married; left, fay the Rabbins, the joy of the Festivall be forgotten, through the joy of the wedding. The many other trifling matters, which have beene prohibited by the fewish Dottors, and are now practifed by that tenflesse and besotted people, shall somewhere be presented to you, towards the end of this first Book.

Ap. Ain in Levis,23.

Pet, Galatin I.

11.6 10.

(6) Againe, demand of these great Dottors, fince it is faid expresly, that we shall do no manner of morke, whether there be at all no case, in which it may be lawfull to do work on the Sabbath day : and then they have as many shifts to put off the Sabbath; as they had niceties before, wherewithall to beautifie it. A woman is in travaile on the Sabbath day, is it not lawfull for the Midwife to discharge her duty; although it be for gaine, and her usuall trade? Yes, faith that great Clerk Rabbi Simeon, propter puerum unius diei vivum, folvunt Sabbatum; To fave a childe alive, we may breake the Sabbath. This childe being borne, must needs be circumcifed on the eight day after, which is the Sabbath : May not the Minifters do their office? yes : for the Rabbins have a maxime. that Circumcifio pellit Sabbatum. And what? doth onely Circumcission drive away the Sabbath? No, any common danger doth it : And then they change the phrase a little, Et periculum mortis pellit Sabbatum, Nay more, the Priest that waiteth at the Altar, doth he do no work upon the fabbath? yes more then on the other dayes, and for that too they have a maxime, viz. Qui observarijus-" sit Sabbatu, is profanari jussit Sabbatu: He which commanded that the Sabbath Ihould be fanctified, comanded also that it should be profuned. We shall meet with fome of these again, hereafter. Therfore we must expoud thefe

AD Cafaub. Ex. 10,7,20.

thele words, Na manner of work, i. e. no kinde of fervile work, as before we did sor elfe the weekly Sabbath & the fourth Commandment, must be a no fo of waxe, and a Lesbian rule, fit onely to be wrested and applyed, to whatfoever end and purpose it shall please the Rabbins. More warily and more foundly have the Christian Do-Hors, yea, and the very Heathers determined of it: who judge that all fuch corporall labours, as tend unto the morall part of the fourth Commandment, which are rest and santtity; were fit and lawfull to be done on the Sabbath day. That men should rest upon such times, as are defigned and let apart for Gods publicke fervice, and leave their daily labours till some other season; the Gentiles knew full well by the light of nature. Therefore the Matrob, Sat. Flamines Were to take especiall care, Ne feriis opus fieret, hi 6.16. that no work should be done on the folemne dayes; and to make knowne by proclamation, Ne quid tale ageretur, that no man should presume to do it. Which done, if any one offended, he was forthwith mulcted, yet was not this enjoyned fostrictly, that no worke was permitted in what case soever. All things which did concerne the Gods, and their publicke worship, Vel ad urgentem vita utilitatem respicerent, or were important, any way, to mans life and welfare; were accounted lawfull. More punctually Scevela, being then chiefe Pontifex. Who being demanded what was lawful to be done on the Holydayes, made answer, Quod pratermissum noceret, that which would probably milearry, if it were left undone. He therefore that did underprop a ruinous building, or raile the cattell that was fallen into the ditch; did not breake the Holy-day, in his opinion. No more did he that washed his sheep, si hoc remedii cansa fieret, were it not done to clense the wooll, and make it ready for the shearers; but onely for the cure of some fore or other: according unto that of Virgil, Balantumque gregem fluvio merfare falubri. Thus farre the Gentiles have re-

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that

1046 Снар.5. folved it, agreeably to the Law of nature: and to farre do the Christian Dotters, yea, and our Lord and Saviour determine of it. The corporall labours of the Priest on the Sabbath day, as farre as it concernes Gods fervice, were accounted lawfull: The Priests in the Temple break the Sabbath, and yet were blameleffe. So was the corporall labour of a man, either to save his ownelife, or preferve anothers. Christ justified his Disciples for gathering Corneupon the Sabbath, being then an hungred, Matth. 12. Verf. 1. & 3. and reftored many unto health on the Sabbath day, Matth. 12. 13. and in other places. Finally, corporall labours to preserve Gods creatures, as to draw the sheepe out of the pit, Matth. 12.11 and confequently to fave their Cattell from the Thiefe; a ruinous house from being over-blowne by tempest; their Corne and hav also from a sudden inundation, these and the like to theie, were all judged lawfull on the Sabbath. And thus you fee, the practice of the Gentiles governed by the light of nature, is every way conformable to our Saviours doctrine: and the best Comment also on the fourth Commandment, as farre as it containes the law of nature.

> (7) For fuch particular ordinances, which have been feverally affixed to the fourth Commandment, either by way of Comment on it, or addition to it: that which is most considerable, is that prohibition in the 35. of Exed. viz. Te shall kindle no fire throughout your habitations on the Sabbath day. The Rabbins, some of them, conceive, that hereby is meant that no man must be beaten, or put to death upon the Sabbath : and then it must be thus expounded, Te shall kindle no fire, i.e. to burne a man upon the Sabbath, who is condemned by the Law to that kind of death; and consequently not to put him on that day, unto any punishment at all. Others of late, referre that prohibition unto the building of the Tabernacle, in that Chapter mentioned : and then the meaning will be this,

Parf. 12.4

that they should make no fire on the Sabbath day, no, though it were to haften on the worke of the holy Tabernacle. Philo restraines it chiefly unto manuall Trades, udasa di mei mesopior i Bis Carnoir, fich whereby men do get their livings : and then it must be thus interpreted, Te shall not kindle any fire, that is, to do any common, ordinary, and fervile works, like as do common Bakers, Smiths, and Brewers, by making it part of their Devit. Mof. 1.3. usuall trade. The later Rabbins, almost all; and many Christian Writers allo, taking the hint from Vatablus, and Tremelline, in their Annotations; referre it unto dreffing of meat, according to the latter custome. Nay, generally the fews in the later times, were more levere and rigid in the exposition of that Text; and would allow no fire at all, except in facred matters onely. For whereas R. Aben Ezra had so expounded it, Quod licent Toffat. in Jof. ignem accendere ad calefaciendum, fi urgeret frigus, That 6.9.2. it was lawfull to make a fire wherewith to warme ones felfe, in the extremity of cold weather, though not to dreffe meat withit for that dayes expence : the Rabbins generally would have proceeded against him as an Hereticke; and purpolely writ a Booke in confutation of him, which they called the Sabbath, How this interpretation was thus generally received, I cannot fay. But I am verily perswaded, that it was not so in the beginning: and that those words of Moses, Que coquenda funt, ho- Exed. 16,23. die coquite, Bake that which ye will bake to day, and feeth what ye will feeth, Which words are commonly produced to justifie and confirme this fancie; do prove quite contrary, to what some would have them. The Text and Context both make it plaine and manifest, that the Jews baked their Mannah on their Sabbath day. The people, on the fixth day, had gathered twice as much as they used to do, whereof the Rulers of the Congregation acquainted Moles. And Moles faid, To morrow is the rest of the hely Sabbath unto the Lord: bake that which ye will

Ver [. 24.

PART.T.

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bake to day, and feeth what ye will feeth, and that which remaineth over, lay up to be kept untill the morning. i.e. As much as you conceive will be fufficient for this preient days that bake or boyle, according as you use to do: and for the reft, let it be laid by, to be baked or boyled to morrow, that you may have wherewith to feed you, on the Sabbath day. That this interpretation is most true and proper, appeares by that which followeth in the hely Scripture: viz. They laid it up as Moles bade, and it did not finke, neither was any worme therein ; as that which they had kept till morning, on some day before, Verf. 20. This makes it evident, that the Mannah was laid up unbaked: for otherwise, what wonder had it beene at all, that it did neither breed worme, nor flinke, had it beene baked the day before. Things of that nature, fo preferved, are farre enough from putrifying in fo fhort a time, This, I am verily perswaded was the practice then : and for this light unto that practice, I must ingenuously conteffe my telfe obliged to Theophilus Braborne, the first that ever looked to neare into Mofes meaning. And this most likely, was the practice of the Jews in after times. even till the Pharifees had almost made the word of God of noeffect, by their traditions: for then came in those many rigid ordinances about this day, which made the day & them ridiculous, unto all the Heathens, Sure I am that the Scriptures call it a day of gladnesse, for it was a Festivall; and therefore probable it is, that they had good cheere. And I am fure that D. Bound, the Founder of thefe Sabbatarian fancies, though he conceive that dreffing meat upon the Sabbath, was by the words of Moles, utterly unlawfull in the time of Mannah: yet he conceives withall, that that Commandment, was proper onely unto the time of Mannah, in the Wilderneffe, and fo to be restrained unto that time onely. Therefore, by his confes-

fion, the fewe for after times might as well dreffe their meat on the Sabbath day, as on any other: notwith-

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2.Edit.p. 137.

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standing this injunction of not kindling fire. Indeed why not as well dreffe meat, as ferve it in : the attendance of the servant at his Masters Table, being no lesse considerable on the Sabbath day, then of the Cooks about the Kitchin: especially in those riotous and excessive Feasts, which the fews kept upon this day, in their later times.

(8) I fay those riotous and excessive Fealts which the Iewes kept upon that day; and I have good authoritie for what I fay, Saint Augustine tels us of them, they kept the Sabbath , onely ad luxuriam & ebrietatem , in rioting . Trallin lob. and drunkennesse; and that they rested onely * ad nn- * De 10 chordu gas & inxurias fuas, to luxury and wantonneffe; that they e.s. confumed the day, languide, & luxuriofo erio, in an effe- " lu Pfa'.91 minate flothfull case; and finally did abuse the same, not onely * delicis Indaicis, in fewif follies, but ad negui- " In Pfal. 32. tiam, even to finne and naughtineffe. Put all together, and we have luxury and drunkennesse, and sports, and pleafures; enough to manifest that they spared not any dainties to fet forth their Sabbath. Nay, Plutarch layes it to Sympa. Ifac. 14. their charge, that they did feast it on their Sabbath, with no small excesse; but of Wine especially. Who thereupon conjectureth, that the name of Sabbath, had its originall from the Orgies, or Featts of Bacebus: whole Priest used often to ingeminate the word Sabbi, Sabbi, in their drunken Ceremonies. Which being fo, it is the more to be admired, that generally the Romans did upbraid this people with their Sabbaths fast. Angustus having been Sutom, in Ollani at the Bathes, and falting there a long time together; gives 6.76. notice of it to Tiberius, thus: ne Indans quidem tum diligenter Sabbatisjejunium fervat; that never any Iew had fasted more exactly on their Sabbaths then hee did that day. So Martiall reckoning up some things of unfavoury Imell, names amongst others, jejunia fabbatariorum; for by that name he did contemptuously mean the lewes, as before I noted. And where the Romans in those times, began, some of them, to incline to the fewish Ceremo-

Sat. s.

nies, and were observant of the Sabbath; as wee shall see hereafter in a place more proper : Perfim objects against them this, labra monent taciti, recutitaque fabbata pallent, i.e. that being Romans, as they were, they muttered out their Prayers as the Iews accustomed; and by observing of the Fast, on the Iewish Sabbaths, grew leane and pale for very hunger. So faith Petroning Arbiter, that the Iewes did celebrate their Sabbath, jejunia lege, by a legall Fast:

Hift. 436.

AD. Baton.

A.34.71.156.

Cap. 8.2,3.

and Iustin yet more generally, septimum diem more gentie Sabbatum appellatum in omne avum jejunio facravit, Mefes, that Mofes did ordaine the Sabbath, to be a fasting day for ever. That the fews falted very often, sometimes twice a week, the Pharifee hath told us in Saint Lukes Gofpels and probably the jejunia Sabbatariorum in the Poet Martial, might reflect on this. But that they fasted on the

Sabbath, is a thing repugnant both to the Scriptures, Fathers, and all good antiquity : except in one case onely, which was when their City was belieged, as Rabbi Moyfes Egyptim hath refolved it, Nay, if a man had fafted

any time upon the Sabbath, they used to punish him in this fort, ut sequenti etiam die jejunaret, to make him fast the next day after. Yet on the other fide, I cannot but conceive that those before remembred, had some ground

or reason, why they did charge the fewer with the Sabbaths Falt : for to suppose them ignorant of the Lewish cuflome, confidering how thick they lived amongst them, even in Rome itselfe, were a strange opinion. The rather

fince by Plutarch, who lived not long after Sueton, if he lived not with him; the lewes are generally accused for too much riot and excesse, upon that day. For my part, I conceive it thus. I finde in Nehemiah, that when the peo-

ple were returned from the captivity, Ezra the Priest brought forth the Law before the Congregation, and readit to them from the morning untill mid-day: which done, they

were dismissed by Nebemiah to eat, and drinke, and make great joy; which they did accordingly. This was upon the

first,

first day of the Feast of Tabernacles, one of the folemne Annuall Sabbaths : and this they did for eight dayes together, from the first day unto the last that the Feast continued. After when as the Church was fetled, and that the Law was read amongst them in their Synagognes, on the weekly Sabbaths; most probable it is, that they continued the same custome, holding the Congregation from morne to noone : and that the fews came thither fasting, (as generally men do now unto the Sacrament) the better to prepare themselves, and their attention, for that holy exercise. Sure I am that fofephus In vit. fua. tels us, that at mid-day they used to dismisse the Assemblies, that being the ordinary houre for their repast: as also that Buxdorfine faith of the moderne fews, that ultra syn Iude. 10, tempus meridianum jejunare non licet, It is not lawfull for them to fast beyond the noon-tide on the Sabbath dayes. Besides, they which found to great fault with our Lords Disciples, for eating a few eares of Corne on the Sabbath day, are not unlikely, in my minde to have aymed at this. For neither was the bodily labour of that nature, that it should any wayes offend them, in so high a meafure: and the defence made by our Lord in their behalfe, being that of Davids eating of the Shew-bread, when he was an hungred; is more direct and literall to justifie his Disciples eating, then it was their working. This abstinence of the fews, that lived amongst them, the Romans noted; and being good Trenchermen themselves, at all times and fealous, they used to hit them in the teeth with their Sabbaths fasting. But herein I submit my selfe to better judgements.

(9) There was another prohibition given by God about the Sabbath, which being misinterpreted, is become as great a fnare unto the consciences of men, as that before remembred of not kindling fire, and dreffing meat upon the Sabbath : viz. Let no man go out of his place on Exod, 16. the seventh day, Which prohibition, being a bridle onely

king any journey, or walking forth into the fields, on the Sabbath dayes. Nay, to precise were some amongst them, that they accounted it unlawfull to stirre hand or

foot upon the Sabbath : Ne leviter quispiam se commevent, quod si fecerit, legis transgressor fit, as Saint Hierome hathit. Others, more charitably, chalked them out a

unto the people, to keepe them in, from feeking after Mannah, as before they did, upon the Sabbath: was afterwards extended to restraine them also, either from ta-

way, how farre they might adventure, and how farre. they might not: though in this the Dollors were divided. Some made the Sabbath dayes journey to be 2000. Cu-

bits, of whom Origen tels us: others restrained it to 2000, foot, of whom Hierome speaks: and some againe

enlarged it unto fix furlongs, which is three quarters of a mile. For where Iosephus hath informed us, that Mount Oliver was fix furlongs from Ierusalem; and where the

Scriptures tell us, that they were distant about a Sabbath dayes journey: we may perceive by that, how much a Sabbath dayes journey was accounted then. But of these

things we may have opportunity to speake hereafter. In the meane time, if the injunction be so absolute and

generall, as they fay it is, we may demand of thele great Clerks, as their Succeffours did of our Lord and Saviviour; By what authority they do thefe things, and war-

rant that which is not warranted in the Text: it to the Text be to be expounded! Certaine I am that ab initio

non fait fic, from the beginning was it neither to, nor (9. The Scripture tels us, that when the people were in the Wildernesse, they found a man gathering sticks on the

Sabbath day. They found him, where? Not in the Camp; he was not so audacious as to transgresse the Law, in the open view of all the people; knowing how great a

penalty was appointed for the Sabbath-breaker: but in some place farre off, wherein he might offend with-

out feare or danger. Therefore the people were permitted.

In Efa. 58.13.

क्टो बेर्ट्स. Ep.151.

AQ.I.

their recreation.

ted to walke forth, on the Sabbath day; and to walke further then 2000. foot, or 2000. Gubits: otherwise they had never found out this unlucky fellow. And fo faith Philo, that they did. Huxar paige Aborres mris eisupeular ir' De vita Mofis is no nadaswidte i nonacon d'Euriu, &c. Some of 1.3. " the people going out into the wildernesse, that they " might finde fome quiet and retired place, in which to " make their prayers to God; faw what they looked not " for, that wretched and prohibited spectacle. So that the people were not stinted in their goings, on the Sabbath day, nor now, nor in a long time after: as by the course of the ensuing story will at large appeare. Even in the time of Mannah, they did not thinke themselves obliged not to stirre abroad upon the Sabbath, or not to travell above such and such a compasse: in case they did it not, out of a meere distrust in God, as before they did, to gather Mannah; but either for their meditation, or

(10) What faid I, for their recreation? What was that permitted? yes, no doubt it was. Though the Commandment did prohibite all manner of worke; yet it permitted, questionlesse, some manner of pleasures. The Sabbaths reft had otherwise beene more toyletome, then the week-dayes labour: and none had gained more by it, then the Oxe and Affe. Yea this injunction last related, Let none go out of his place on the seventh day, had beene a greater bondage to that wretched people, then all the drudgeries of Agypt. Toftatus tels us on that Text, " Non eft simpliciter intelligendum, &c. It is not so to " be conceived, that on that day the people might not " stirre abroad, or go out of their doores at all; but that " they might not go to labour, or trafficke about any er worldly businesses. Etenim die Sabbati ambulare pos-" funt Hebrai, ad solaciandum, &c. For the lewes " lawfully might walke forth on the Sabbath day, to re-" create and refresh themselves, so it be not in pursuite

PART. I.

CAP. 10.

of profit. And this he faith, on the confession of the Ion; themielves, ut ipsi communiter confitentur. Buxdorfim, in his fewish Synagogue, informes us farther. Permifum est juvenibus, nt tempore Sabbati, currendo, patiando, " faltando, fefe oblettent, &c. It is, faith he, permitted, er that their young men may walke, and runne, yea and " dance also on the Sabbath day; and leape and jumpe, " and use other manlike Exercises: in case they do it for the honour of the holy Sabbash. This speakes he of the moderne Iems, men as tenacious of their Sabbath, and the rigours of it, as any of the Ancients were; and fuch as have more private flings, above the meaning of the Law, then either the Pharifees, or Effees, Of manly Exercises on the Sabbath, we shall see more anon, in the seventh Chapter. And as for dancing, that they used anciently to dance upon the Sabbath, is a thing unquestionable. Saint Auftine saith, they used it, and rebukes them for it: not that they danced upon the Sabbath, but that they ipent and wasted the whole day in dancing. There is, no question, an abuse even of lawfull pleasures. And this is that which he so often layes unto them. Melins tota die foderent, quam tota die faltarent: Better the mendid digge all day; then dance all day. And for the women, Melius corum famina lanam facerent, quam illo die [&] in neomeniis saltarent: Better the women spinne, then waste all that day, and the New-moones, in dancing, as they use to do. I have translated it all that day, agreeable unto the Fathers words in another place; where it is faid expresly in total die. Melins famina corum die sabbasi lanas facerent, quam tota [&] in neomenius suis impudice saltarent. Better, faith he, the women spent the Sabbath, at " their wheeles in spinning; then that they revelled all " day long, both on that day and the New-moones in " immodest dansings: Where note, not dancing simply, but lasciviem dancing; and dancing all day long, with-

In Pfal. 32.

Tradis, in

De de sem chor-

outrespect to pious and religious duties; are by him difliked. Ignatim also saith the same, where he exhorts the Ad Magnafla-" people not to observe the Sabbath, in a Iewish fashi- nes. " on: walking a limited space, and setting all their " minde, og xior x) xp67014, as they did, in dancing, and in capering. They used also on that day, to make invitations, Feasts, and affemblies of good neighbourhood; to foster brotherly love and concord amongst one another: a thing, even by the Pharisees themselves both allowed and practifed. Saint Luke hath given an inflance of it, how Christ went into the house of a chiefe Luke 14. 1. Pharisee, to eat bread on the Sabbath day: In plainer termes the Pharisee invited him that day to dinner. We may affure our selves, so famous a Professour had not invited lo great a Prophet; nor had our Saviour Christ accepted of the invitation: had they not both esteemed it a lawfull matter. It seemes it was a common practile, for friends to meete and feast together, on the Sabbath. Finito cultu Dei solebant amici convenire, & inter se convivia agitare, as Chemnitius notes upon the Harmon c. 119. place. Lastly, they used upon this day, as to invite their Friends and Neighbours, so to make them welcome: oynting their heads with oyle, to refresh their bodies; and spending store of wine amongst them, to make glad their hearts. In which regard, whereas all other marketting was unlawfull on the Sabbath dayes; there never was restraint of selling wine: the fews beleeving that therein they brake no Commandment. Hebras facient aliquid speciale in vino, viz. quod cum in Sabba- In Exod. 12. to suo à cateris venditionibus & emptionibus ceffent, solum winum vendunt; credentes se non solvere sabbatum, as Tostatus hathit. How they abused this lawfull custome, of Feasting with their Friends and Neighbours, on the Sabbath day, into foule riot and excesse; we have feene already. So having spoken of the weekly and the Annuall Sabbaths, the difference and agreement which

was betweene them, both in the institution, and the observation: as also of such severall observances as were
annexed unto the same; what things the secounted lawfull to be done, and what unlawfull, and how
farre they declared the same, in their constant practice:
it is high time that we continue on the story, ranking such speciall passages as occurre hereafter, in their place and
order.

GHAP.

CHAP. VI.

Touching the observation of the SAB-BATH, unto the time the people were established in the Promised Land.

(1) The Sabbath not kept constantly, during the time the people wandred in the Wildernesse. (2) Of him that gathered Ricks, on the Sabbath day. (3) Wherein the fanctifying of the Sabbath did confift, in the time of Moles. (4) The Law not ordered by Moles to be read in. the Congregation, every Sabbath day. (5) The facke of Iericho, and the destruction of that people, was upon the Sabbath. (6) No Sabbath, after this, without Circumcifion; and how that Ceremony could confift with the Sabbaths rest. (7) What moved the Iews, to preferre Circumcision before the Sabbath. (8) The standing still of the Sunne at the prayers of Ioluah, &c. could not but make some alteration about the Sabbath. (9) What was the Priests worke on the Sabbath day; and whether it might stand with the Sabbaths rest. (10) The scattering of the Levites over all the Tribes, had no relation unto the reading of the Law, on the Sabbath dayes.

E left this people in the Wildernes, where the Law was given them: and whether this Commandment were there kept, or not, hath beene made a question: and that both by the Jewish Dottors, and by the Christian, Some have resolved it ne-

I 4 gatively,

PART.I.

Ap. Galatin.l.

Obap. 5.25.

11.6.10.

Probl. los. 55.

In Exod. 12.

gatively, that it was not kept in all that time, which was forty yeares: and others, that it was at some times omitted, according to the stations or removes of Israel; or other great and weighty businesses, which might intermit it. It is affirmed by Rabbi Solomon, that there was onely one Paffeover observed, whiles they continued in the Defert; notwithstanding that it was the principall solemnity of all the yeare. Etsi illud fuit omissum, multo forting alia minus principalia. If that, faith he, then by an argument à majore ad minus, much rather were the lesser Festivals omitted also. More punctually Rabbi Eleazar, who on those words of Exodus, And the people rested the seventh day, Chap. 16. 30. gives us to understand, that for the space of forty yeares, whilest they were in the Wildernelle, Nonfecerunt nisi duntaxat primum sabbatum: they kept no more then that first Sabbath. According unto that of the Prophet Amos, Have ye offered unto me sacrifice and offerings in the wilderne fe forty yeares, O house of Israel? On which authority, Aretims for the Christian Doctors doth affirme the same: Sabbataper annos 40. non observavit in deserto populus Dei; That for the space of forty yeares, the people in the wildernesse, did not keepe the Sabbath; Amos 5,25, The argument may be yet inforced by one more particular, that Circumcission was omitted for all that while, and yet it had precedency of the Sabbath, both in the institution for the times before; and in the observation, for the times that followed. If therefore neither Circumcifion, nor the daily facrifices, nor the Feast of Passeover, being the principall of the Annuall Sabbaths, were observed by them till they came to the land of Canaan: why may not one conclude the same of the weekly Sabbaths? Others conceive not to, directly; but that it was omitted at some times, and on some occasions. Omitted at some times, as when the people journied in the wildernesse many dayes together, Nulla requie aliquorum dierum.

dierum habita, without rest or ceasing : and this the Hebrew Doctours willingly confesse, as Toffatus tels us. Omitted too on some occasions, as when the fries were fent to discover the Land, what was the strength thereof, and what the riches; in which discovery they spent forty dayes: it is not to be thought that in that time they kept the Sabbath. It was a perillous worke that they went about, not to be discontinued and layed by so often, as there were Sabbaths in that time. But not to stand upon conjectures, the Iewish Doctours say expressy, that they did not keepe it. So Galatine reports from their own re- Lib. 11,6.19. cords, that in their latter exposition on the Book of Numbers, upon those words, Send men that they may fearch the Chap. 13 2. " land of Canaan; they thus resolue it. Nuncio precepti " licitum eft, &c. A Messenger that goes upon Com-" mand, may travaile any day, at what time hee will. And why? because he is a Messenger upon command. " Nuncius autem pracepti excludit Sabbatum. The phrale is somewhat darke, but the meaning plaine: that those which went upon that errand, did not keep the Sabbath. Certain it also is, that for all that time, no nor for any part thereof, the people did not keepe the Sabbath, completely as the Law appointed. For where there were two things concurring to make up the Sabbath, first, rest from labour, and secondly, the facrifices destinate unto the day: however they might rest some sabbaths from their daily labours; yet facrifices they had none untill they came into the Land of Canaan.

(2) Now that they rested, sometimes, on the Sabbath day, and perhaps did so, generally, in those forty yeares; is manifelt, by that great and memorable businesse, touching the man that gathered flicks upon the Sabbath, The case is briefly this: The people being in the wildernes. Numb. 15. found a man gathering sticks, on the Sabbath day, and Versiza ad 37. brought him presently unto Moses, Moses consulted with the Lord, and it was resolved that the offender should be Roned:

foned to death; which was done accordingly. The Law before had ordered it, that he who to offended should be put to death; but the particular manner of his death was not knowne till now. The more remarkable is this case, because it was the onely time which we can heare of, that execution had been done upon any one, according as the Law enacted:and thereupon the Fathers have took some De vit, Mof.1.3. pains, to fearch into the reasons of fo great severity. Philo accuseth him of a double crime, in one whereof hee was the principall, and an Accessary onely in the other. For

De judicio Dui.

In locum.

Hom. : 9, in . Matth. 1 2.

where it was before commanded, that there should be no fire kindled on the Sabbath day : this party did not onely labour on the day of rest; but also laboured in the gathering of fuch materials, व धैभा मण्डेड दंता में नकार मह अवन बंदू भार, which might administer fuell to prohibited fire, and consequently to those works and labours, which forbidden on that day, Saint Basilicemes a little to bemean the man, in that he smarted to for his first offence, not having otherwife offended either God or Man : and makes the motive of his death, neither to confist in the multitude of his fins, or the greatnesse of them, is win si abglatou zi a multia, but onely in his disobedience to the will of God. But we must have a more particular motive yet then this. And first Rupertsu tels us, Per superbiam illud quod videbatur exigunm commissit, That he did sinne presumptuously with an high hand against the Lord : and therefore God decreed he should die the death : God not regarding either what or how great it was, fed qua mente fecerat, but with what minde it was committed. But this is more, I think, then Rupertsu knew, being no searcher of the heart. Rather I shall subscribe herein unto Saint Chryfostome. Who makes this Quare first, feeing the fabbath, as Christ faith, was made for man, why was hee put to death that gathered flicks upon the Sabbath? And then returnes this answere to his owne demand, on it sust or xel er apxi the

the Law should have been slighted in the first beginning, none would have kept it for the future. Theodorer to that Qu.31. in Num. purpose also, ne autor fieret leges transgrediendi, lest other men encouraged by his example should have done the like : the punishment of this one man, striking a terrour unto all. No question but it made the people farre more observant of the Sabbath, then they would have beene : who were at first but backwards in the keeping of it, as is apparant by that paffage in the fixteenth of Exed. v. 27. And therefore stood the more in need, not onely of a watch-word or Memento, even in the very Front of the Law it felfe; but of some sharper course to stirre up their memory. Therefore this execution was the more requifite at this instant, aswell because the fewer by reason of their long abode in a place of continual servile toile, could not be fuddainly drawne unto contrary offices without fome strong impression of terrour: as also because nothing is more needfull then with extremity to punish the first transgressours of those laws, which do require a more exact observation for the times to come. What time this Tragedy was acted, is not known for certain. By Torniel-In it is placed in the yeare 2 5 4 8 of the Worlds Creation; which was some foure yeares after the Law was given. More then this is not extant in the Scripture touching the keeping of the Sabbath, all the life of Moles. What was done after, wee shall see in the Land of Promise.

(3) In the meane time, it is most proper to this place, to take a little notice of those feverall duties, wherein the fantifying of the Sabbath did confift especially: that wee may know the better what we are to look for at the peoples hands, when wee bring them thither. Two things the Lord commanded in his hely Scripture, which concerne the Sabbath', the keeping hely of the fame : one in . relation to the people, the other in reference to the Prieft. In reference to the people, he commanded onely reft from.

PART.I.

CHAP. 6.

Numb. 28.

labour, that they should do no manner of worke; and thats contained expressy in the Law it selfe. In reference to the Prieft, he commanded facrifice, that on the Sabbath day, over and above the daily facrifice, there should be offered to the Lord two Lambes of a yeare old, without blemish, one in the morning, and the other in the evening: as also to prepare first, and then place the Shewbread, being twelve loaves, one for every Tribe, continually before the Lord every Sabbath day. These severall references so divided, the Priest might do his part, without the people, and contrary the people doe their part, without the Prieft, Of any Sabbath duties, which were to be performed betweene them ; wherein the Priest and people were to joyn together; the Scriptures are directly filent. As for thele feverall duties, that of the Prieft, the Shew-bread, and the Sacrifice, was not in practice till they came to the Land of Canaan: and then, though the Priest offered for the people; yet he did not, with them. So that for forty yeares together, all the life of Moses, the sanctifying of the Sabbath did confift onely, for ought we finde, in a bodily reft, a ceasing from the works of their weekly labours : and atterwards in that, and in the Sacrifices which the Priest made for them. Which as they feeme to be the greater of the two, so was there nothing at all therein, in which the people were to doe; no not so much, except some few. as to be spectatours: the Sacrifices being offered onely in the Tabernacle first, as in the Temple after, when they had a Temple; the people being scattered over all the Countrey, in their Townes and Villages. Of any reading of the Law, or exposition of the same unto the people; or publicke forme of prayers to be preferted to the Lord, in the Congregation, wee finde no footstep now, nor a long time after. None in the time of Moles, for hee had hardly perfected the Law before his death : the booke of Deuteronomy being dictated by him, a very little before God took him. None in a long time

time after, no not till Nobemiahs dayes, as wee shall fee hereafter in that place and time. The refting of the people was the thing commanded, in imitation of Gods rest when his works were finished : that as hee refted from the works which hee had created, so they might also rest in memoriall of it. But the employment of this rest to particular purposes either of contemplation or devotion; thats not declared unto us in the Word of God : but left at large, either unto the liberty of the people, or the Authoritie of the Church. Now what the people did, how they imployed this rest of theirs, that Philo tels us in his third " Booke of the life of Moses, Moses, faith hee, ordai-" ned, that fince the World was finished on the seventh " day, all of his Common-wealth following therein " the course of nature should spend the seventh day, " ès inacirais cuduplais, in Festivall delights, resting " therein from all their workes: yet not to spend it as " fome do in laughter, childish sports, or (as the Romans " did their time of publick Feastings) in beholding the " activity either of the Iefter or common Dancers; but " is to orn einorogen, and a little after, is the imishun " vai devela rur reel quar, in the studie of true Philo-" fophy, and in the contemplation of the workes of na-" ture. And in another place, He did command, faith he, De Decaleg. " that as in other things to in this also they should imitate " the Lord their God, working fix dayes, and resting on " the feventh, i sweeds wh i poorus gordforms, and " fpending it in meditation of the workes of nature, " as before is faid. And not fo only, but that upon that " day they should consider of their actions in the weeke " before, if happely they had offended against the Law : " is the the meses deter xatig best, &c. that fo they " might correct what was done amiffe, and be the bet-" ter armed to offend no more. So in his Booke de mun-" di opificio, he affirmes the same, that they implyed that day in divine Philosophy, is Barriwow iso, even for the

a 95-

the bettering of their manners, and reckoning with their consciences. That thus the fewer did spend the day, or some part thereof, is very probable; and wee may take it well enough upon Philo's word: but that they ipent it thus, by the direction or command of Mofes is not fo eafily proved, as it is affirmed; though for my part, I willingly durft affent unto it. For be it Mofes lo appointed, yet this concernes onely the behaviour of particular persons; and reflects nothing upon the publick duries, in the Congregation.

AD Enfeb. PIRpar.1.8.7:

It's true that Philo tels us in a Book not extant, (4) how Mofes also did ordaine these publick meetings. Ti & emoinote en rais nuépais rairais écopiais, &c. What then did Moses order to be done on the Sabbath day? Hedid " appoint, faith he, that we should meet all in some place " together, and there set downe with modesty and a ge-" nerall silence, των νόμων ακροάδαι, to heare the Law, " that none plead ignorance of the same. Which custome " wee continue still, harkening with wonderfull silence " to the Law of God, unlesse perhaps we give some joy-" full acclamation at the hearing of it : fome of the er Priefts, if any present, or otherwise some of the El-" ders, reading the Law, and then expounding it unto er us, till the night come on. Which done, the people " are dismissed, full of divine instruction, and true pietie, So he, or rather out of him, Eufebins, But here by Philo's leave, wee must pause a while. This was indeed the custome in our Saviours time, and when Philo lived : and he was willing, as it feemes, to fetch the pedigree thereof, as farre as possibly hee could. So Saliansu tels him on the like occasion. Videtur Philo Indeorum morem in Synagogis differendi, antiquitate donare voluise, quem a Chri-Al. 1546, 2 10. fto & Apostolis observatum legimus. The same reply wee make to fosephus also, who tels of their Lawmaker, that " he appointed not, that they should onely heare the Law

once or twice a yeare: and exacts ecosuad o The epour

Aunales.

et dospieres en ? inphaser To rope, &c. but that once eve- Cont. Ap.2. er ry week we should come together to heare the Lawes, Deut. 6.7.

" that we might perfectly learn the same. Which thing, " faith he, all other Law-makers did omit, And to did Mofes too, by fofephus leave, unleffe we make a day and a yeare all one. For being now to take his farewell of

that people, and having oft advised them in his exhortation to meditate on the words that he had spoken, even when they tarried in their houses, and walked by the way, when they rose up, and when they went to bed : hee called

the Priests unto him, and gave the Law into their hands, and into the hands of all the Elders of Israel. And hee Verse 31.9. commanded them and said, At the end of every seven

yeares in the selemnity of the yeare of release, at the Feast Verse 10: of Tabernacles swhen all frael is come to appeare before the verse 11. Lord their God, in the place that thou shalt chuse, thou shalt

reade this Law before Israel in their hearing : that they may heare, and that they may learne and feare the Lord Verse 12.

your God, and observe all the words of this Law to do them. This was the thing decreed by Moses; and had beene needlesse, if not worse, in case hee had before provided, that they should have the Law read openly unto them every Sabbath day. So then, by Moses order, the Law was

to be read publickly, every seventh yeare onely: in the yeare of release, because then servants being manumitted from their bondage, and Debtours from their Creditours, all forts of men might heare the Law with the greater cheerfulnesse: and in the Feast of Tabernacles, because it lasted longer then the other Festivals, and so it might be read with the greater leafure, and heard with

more aftention: and then it was but this Law too, the booke of Denteronomy. This to bee done onely in the place which the Lord shall choose, to be the seat and recep-

tacle of his holy Tabernacle; not in inferiour Townes, much lesse petite Villages 1 and yet this thought sufficient to instruct the people, in the true knowledge of Gods

Law, and keeping of his testimonies. And indeed happy had they been, had they observed this order and decree of Mofes; and every feventh years read the Law as hee appointed: they had then questionlesse escaped many of thele great afflictions, which afterwards God brought upon them for contempt thereof. That in the after times, the Law was read unto them every Sabbath, in their feverall Synagogues, is most cleere and manifest: both by the testimony of Philo and fofephin, before related; and by sufficient evidence from the holy Gospel. But in these times, and after for a thousand yeares, there were no Synagogues, no publick reading of the Law in the Congregation, excepting every feventh yeare onely, and that not often: Sure I am, not so often as it should have beene. So that in reference to the people, wee have but one thing onely to regard, as yet, touching the keeping of the Sabbath, which is rest from labour rest from all manner of worke, as the Law commanded: and how farre this was kept, and how farre dispensed with, wee shall fee plainly by the story. The private Meditations and Devotions of particular men, Rand not upon record at all: and therefore wee must onely judge by externall actions.

Countrey. This happened on the tenth day of the first moneth, or the moneth of Nifan, forty dayes after the death of Moses, Anno 2584. That day they pitched their Tents in Gilgal. And the first thing they did, was to erect an Altar in memoriall of it: that done to eircumcife the

people, who all the time that they continued in the wildernesse, (as many as were borne that time) were uncir-

with the house of Israel, and trace their foot-steps in that

This faid and shewne, we will passe over Iordan,

cumcifed. The 14 of the same moneth did they keepe the Passeover: and on the morrow after, God did cease from raining Mannah; the people eating of the fruits of

the land of Canaan. And here, the first Sabbath which they

106.4.19.

5.10,12.

they kept, as I conjecture, was the day before the fiege of Hiericho, which Sabbath, probably was that very day, whereon the Lord appeared to folwab; and gave him or- 30/5. der how he should proceed in that great businesse. The morrow after, being the first day of the weeke, they began to compasse it, as the Lord commanded; the Priests some of them bearing the Arke, some going before with trum- 10f.6. pets; and the refidue of the people, some before the Trumpetters, some behind the Arke. This did they once a day, for fixe dayes together. But when the feventh day came, which was the Sabbath, they compafied the Towne about feven times; and the Priests blew the Trumpets, and the people shouted, and they tooke the Citie: destroying in it young and old, man, woman, and children. I said it was the Sabbath day, for so it is agreed on generally, both by Iemes and Christians. One of the feven dayes, be it which it will, must needs be the Sabbath day; and beit which it will, there had beene worke enough done on it : but the seventh day whereon they went about seventimes, and destroyed it finally, was indeed the Sabbath. For first the Iewes expresly say it, that the overthrow of Hiericho fell upon the Sabbath; and that from thence did come the faying, Qui fanctificari jussit Sabbatum, is profanari jussit Sabbatum. So R. Kimchi hath resolved on the fixt of Iosuab. The like, Tostatus In Ios. 6.qu. 2. tel's us, is affirmed by R. Solomon, who addes that both the falling of the wall, and flaughter of that wicked people, was purposely deferred, In honorem Sabbati, to adde the greater luftre unto the Sabbath. Galatine proves the Liliaio. fame out of divers Rabbines, this Solomon before remembred, and R. Isfes in the Booke called Sedar Olem; and many of them joyned together, in their Berefith ketanna, or lesser exposition on the booke of Genesis: they all agreeing upon this, Dies Sabbatierat, cum fuit pralium in Hiericho; and againe, Noncapta fuit Hiericho nifi in Sabbato: That certainly both the battell and the execution

Adv. Marc.L.z.

Qu.61. ex n. Teft.

7 Exod. 20.

fell upon the Sabbath. So for the Christian Writers. Tertullian faith not onely in the generall, that one of those seven dayes was the Sabbath day : but makes that " day to be the (abbath , wherein the Priests of God did " not onely worke, Sed & in ore gladii predata fit crvitat " ab omni populo, but all the people lacked the Citie, and " put it to the fword. Nee dubium eft eos opus fervile o. er peratos, coo. And certainly, faith hee, they did much " fervile worke that day, when they destroyed so great " a Citie by the Lords commandement, Procopin Ga. zem doth affirme the same. Sabbato Iesm expugnavit & cepit Hiericho. Saint Auftin thus, Primm Jefu nunc divino pracepto, Sabbatum non fervavit, quo facto mari Hiericho nitro ceciderunt, So laftly, Lyra on the place, who faith, that dies septimen, in quo capta Hiericho, Sabbatum erat : all joyntly pitching upon this, that the feventh day, whereon the City was destroyed, was the Sabbath day. And yet they did not finne, faith Lyra, because they did it on that day, by Gods owne appointment. This doth indeed excuse the parties, both from the guilt of finne and from the penaltie of the Law : but then it shewes' withall, that this Commandement is of a different quality from the other nine, and that it is no part of the law of nature. God never did command them any thing, contrary to the law of nature; unlesse it were tentandi canfa, as in the cale of Abraham and Haac. As for the spoyling of the Egyptians, that could be no theft'; confidering the Legitians owed them more, then they lent unto them, in recompence of the service they had done them in the former times.

(6) But was the Sabbath broken or neglected onely on the Lords Commandement; in some especiall case, and extraordinary occasion? I thinke none will say it. Nay, was there ever any Sabbath, which was not broken publickly, by common approbation, and of common course? Surely not one. In such a numerous Common-

wealth

wealth as that of Jewrie, it is not to be thought, but that each day wasfruitfull in the workes of nature : children borne every Sabbath day, as well as others; and therefore to be circumcifed, on the same day also. And so they were continually, Sabbath by Sabbath, feast by feast, not one day free in all the yeare from that Solemnitie : and this by no especiall order and command from God, but meerely to observe an ancient custome. In case it was deferr'd fome time, as fometimes it was, it was not fure in conscience to observe the Sabbath; but onely on a tender care to preferve the Infant; which was, perchance, infirme and weake, not able to abide the torment. No que-Rion, but the Sabbath following the facke of Hiericho, was in this kinde broken: and so were all that followed after: Nullum enim Sabbatum preteribat, quin multi in In lob.7.21. Indra infantes circumciderentur. It is Calvins note. There paffed not any Sabbath day, faith hee, in which there were not many children circumcifed, in the Land of leverie, Broken, I fay. For Circumcifion, though a Sacrament, was no fuch easie Ministery, but that it did require much labour, and many hands to goe through with it. Buxdorfin thus describes it in his Synagoga. Tempore diel oltavi matu- Lib.t. tino, ea que ad circumcifionem opus funt, tempestive parantur, &c. In the morning of the eight day, all things " were made ready. And first two feats are placed, or " else one so framed, that two may fet apart in it adorned " with costly Carpets answerable unto the qualitie of " the partie. Then comes the suretie for the childe, and " placeth himselfe in the same seat, and neere to him the "Circumcifer. Next followeth one bringing a great "Torch in which were lighted twelve wax-candles, to " represent the twelve Tribes of Ifrael: after, two boyes " carrying two cups full of red-wine, to wash the Cir-" cumcifers mouth, when the worke is done; another, " bearing the Circumcifers Knife; a third, a dish of fand, " whereinto the fore-skin must be cast, being once cut

cir-

" off; a fourth, a dish of Oyle wherein are linnen clouts " to be applyed unto the wound: some others, spices and " ftrong wines, to refresh those that faint, if any should, All this is necessarily required as preparations to the Act of Circumcifion; nor is the Act leffe troublesome, then the preparations make shew of: which I would now describe, but that I am perswaded I have said enough, to make it knowne how much adoe was like to beeufed about it. And though perhaps some of these ceremonies were not used in this present time, whereof weespeake: yet they grew up, and became ordinary, many of them, before the fewish Commonalty was destroyed and ruinated. ठंका में महत्यालाने, अहर में जांमिकि, में कार्क भाग में तो वें xó λ की व. " Where there is Circumcifion, there must be Knives, and Sponges to receive the bloud, and such other " necessaries. So faith the Authour of the Homily, De Semente, ascribed to Athanafias. And not such other onely as concerne the worke, but such as appertain also to the following cure. Circumciditur & curatur homo circumcism in Sabbato, as Saint Cyril notes it. Which argument our Saviour uled in his owne defence, viz, that he as well might make a man every whit whole on the Salibath day; as they, one part. Now that this All of Cirenmeifion was a plaine breaking of the Sabbath, (befides the troublesomenefic of the worke) is affirmed by many of the Fathers. By Epiphanias exprelly, Terouse & mu. dis morrans es cus Batu, avaigeois ous Bate dia mepitouns enivero. of If a child was borne upon the Sabbath, the circumcifion

(7) Now what should move the Iews to preferre Circumcision before the Sabbath, unlesse it were because that

" of that childe tooke away the Sabbath. Saint Chry-

fostome speaks more home then hee: το μεν οδ σάββατον, και ελύθη πολλάκις, μάκλον δε αει λύβται εκ τη περιτομή.

The Sabbath, saith the Father, was broke many wayes among the Iews; but in no one thing more, then in Cir-

Hom de Se-

14 10h 1.4.6.50.

Ich 7.

L.1.beref.30.

Hom. 49 in Job.

Circumcifion was the older ceremony; I would gladly learn:especially, considering the resemblance which was betweene them in all manner of circumstances. Was Circumcifion made to be a token of the Covenant betweene the Lord of heaven, and the seed of Abraham? Genef. 17. II. So was the Sabbath betweene God and the house of Ifrael, Exod. 31.17. Was Circumcision a perpetuall covenant with the feed of Abraham, in their generations? Gen. 17.7. So was the Sabbath to be kept throughout their generations, for a perpetuall covenant also. Exod. 31. 16. Was Circumcifion to exacted, that who foever was not circumcised, that soule should be cut off from the people of God? Genesis 17. 14. So God hath faid it of his Sabbath, that who foever breakes it, or doth any manner of worke therein, that soule shall be cut off from among the people, Exod. 31.14. In all thele points there was a just and plaine equalitie betweene them : but had . the Sabbath beene a part of the Moral Law, it must have infinitely gone before Circumcifion. What then should move the Iewes to preferre the one before the other: but that conceiving both alike, they thought it best to give precedencie to the elder; and rather break the Sabbath, then put off Circumcision to a further day. Hence grew it into a common maxime amongst that people, Circumcifio pellit Sabbatum, that Circumcifion drives away the Sabbath; as before I noted. Nor could it be, that they conceived a greater or more strict necessity to be in Circumcision, then in the Sabbath; the penaltie and danger, as before wee shewed you, being alike in both: For in the Wildernesse, by the space of forty yeares together, when in some fort they kept the Sabbath; most certaine that they circumsifed not one of many hundred thousands which were borne in so long a time. Againe, had God intended Circumcifion to have beene so necessary, that there was no deferring of it. tor a day or two: hee either had not made the Sabbaths

Iuff. Martyr.

baths rest, fo exact, and rigid; or elfe out of that generall rule, had made exception in this cafe. And on the other fide, had he intended that the Sabbathi reft should have been literally observed, and that no manner of worke should be done therein : hee had not so precisely limited Circumcifion to the eighth day onely, xar in ince Took oals. Batur, yea though it fell upon the Sabbath; but would have respited the same till another day. The Act of Circumcision was not restrained unto the eighth day so precifely, but that it might be, as it was sometimes, deferred upon occasion; as in the case of Moses children, and the whole people in the Wilderneffe, before remembred. Indeed it was not to be haftened, and performed before. Not out of any mystery in the number, which might adapt it for that businesse, as some Rubbins thought; but because children, till that time, are hardly purged of that bloud and flime, which they bring with them into the World. Vpon which ground the Lord appointed thus in the Law Levisicall. When a bullocke, or a sheepe, or a goat is brought forth, it shall be seven dayes under the damme : and from the eighth day, and thence-forth, it shall be accepted for an offering to the Lord. This makes it manifest, that the lewer thought the Subbath to bee no part of the Morall Law; and therefore gave precedencie to Circumcision, as the older ceremony: Not because it was of

L.4.in 10b.c.49

Levit.22, v. 27.

Moles, but of the Fathers, as our Saviour tels us, Iohn 7.

22. that is, faith Cyril on that place, because they thought not fit to lay aside an ancient custome of their Ancestors, for the Sabbaths sake. Quia non putabant consuerudinem patrum proper honorem Sabbati contemmendam esse; as the Father hath it. Nay, so farre did they prize the one before the other, that by this breaking of the Sabbath, they were persuaded verily that they kept the Law. Moses, saith Christ our Saviour, gave you circumcision, and you on the Sabbath day circumcise a man, that the Law of Moses

Zobn 7.32;

fbould not be broken. It feemes that circumcifion was much like

like Terminus, and Juventus, in the Remane Storie; who would not stirre nor give the place, not to fove himselfe. More of this point, see Chrysost. Hom. 49. in

Joh.

(8) But to proceed. The next great action which occurres in holy Scripture, reducible unto the businesse now in hand, is that fo famous miracle of the Sunne's flanding fill at the prayers of Josush: when at the Sunne 10,10, 13. food fill in the middeft of heaven, and hafted not to go downe about a whole day, as the Text hath it. Or as it is in Ecclesiast. Did not the sunne go backe by his meanes, and Cop 46.4. was not one day as long as two? The like, to take them both together in this place, was that great miracle of mercy shewed to Hezekish, by bringing of the Badon 2. King. 20. ten degrees bachward, by which it had gone downe in the diall of Abaz. In each of these there was a signall alteration in the course of nature, and the succession of time: to notable, that it were very difficult to finde out the feventh day precisely from the worlds creation; or to proceed in that account, fince the late giving of the law. So that in this respect, the Jems must needs be at a losse in their calculation : and though they might hereafter fet apart one day in feven, for rest and meditation; yet that this day so set apart, could be precisely the seventh day from the first creation, is not so easie to be proved. The Author of the Practice of Piety, as zealoufly as he pleads for the morality of the Sabbath, confesseth, that in these regards the Sabbath could not be observed, precisely, on " the day appointed. And to speake properly, saith he, " as we take a day for the diftinction of time, called ei-" ther a day naturall confishing of 24. houres, or a day " artificiall, confifting of twelve houres from Sunne-" rifing to Sunne-fetting: And withall confider the " Sunne standing still at noone, the space of an whole day in the time of Iofuah; and the Sunnegoing backe ten degrees (viz. five houres which is almost halfe an artificial!

artificiall day) in Hezekiahs time : the Iows them-" felves could not keepe their Sabbath, on that precise " and just distinction of time, called at the first, the fee venth day from the Creation. If to, if they observed it not at the punctuall time, according as the Law commanded: it followeth then, on his confession, that from the time of Iosuah, till the destruction of the Temple, there was no Sabbath kept by the Iewes at all; because not on the day precisely, which the law ap-

pointed.

Fof. 18.1.

Antique lud.l.s. 6.4.

(9) This miracle, as it advantaged those of the house of Ifrael, in the present flaughter of their enemies : fo could it not but infinitely aftonish all the Canaanites; and make them faint, and flie before the conquerours. Infomuch that in the compasse of fine yeares, as Iosephne tels us, there was not any left to make head against them, So that the victory being affured, and many of the Tribes invested in their new possessions: it pleased the Congres gation of Ifrael to come together at Shilo, there to fet up the Tabernacle of the Congregation. And they made choice thereof, as Iosephw faith, because it seemed to be a very convenient place, by reason of the beauty of it. Rather because it sorted best with Josuahs liking, who being of the Tribe of Ephraim, within whose lot that City stood, was perhaps willing to conferre that honour on it. But whatfeever was the motive, here was the Tabernacle erected, and hitherto the Tribes reforted; and finally here the legal ceremonies were to take beginning: God having told them many times, these and thele things ye are to do, when ye are come into the land which I shall give you, viz. Levit. 14. and 23. Numb. 15. Deut, 12. That Gilgal was the standing lampe, and that the Levites there laid down the Tabernacle, as in a place of strength and safety; is plaine in Scripture: but that they there erected it, or performed any legall Ministery therein, hath no such evidence. Though God had brought them

them into the Land of Promife, yet all this while they were unsetled. The Land was given after, when they had possession. So that the next Sabbath which ensued on the removall of the Tabernacle unto Shile; was the first Sabbath which was celebrated with its Legall Ceremonics : and this was Anno Mundi 2589. In which if we consider as well the toylesomenesse as multiplicity of the Priest like offices : we shall soone see, that though the people refted then, yet the Priest worked hardest. First, for the Loaves of Proposition, or the Shew-bread, how- Antiqu. Ind. 1,3. ever Is sephon tell us, that they were baked m one To out- 6,10. Cals, the day before the Sabbath; and probably in his time it might be fo : yet it is otherwise in the Scriptures. The Kohathites, faith the Text, were over the for-bread, for to prepare it every Sabbath. These loaves were twelve in number, one for every Tribe, each of them two tenth deales, or halfe a peck; fo the Scriptures fay: every Cake square, ten hand-breadthes long, five square, and seven fingers high; so the Rabbins teach us. The kneading, baking, and disposing of these Cakes must require some labour. "One deromeilae, exai z xxibavor, &c. Where there is baking, faith the Author of the Homilie, do Semente, alcribed to Athanasius, then must be heating of the Oven, and carrying in of faggets, and what soever worke is necessary in the Bakers trade. Then for the facrifices of the day, the labour of the Prieft, when it was left, was double what it was on the other dayes, o' 38 ited's Simer egger exclor in hutea min. as Chryfoftome hath rightly noted. The daily facrifice was of two lambs, concie 1, de Lathe supernumerary of the Sabbath was two more. If the zare. New-moone fell on the Sabbath, as it often did, there was besides these named already, an offering of two Bullocks a Ramme, feven Lambes : and if that New-moone were the Feast of Trumpets also, as it sometimes was, there was a further offering of feven Lambes, one Ramme, one Bullocke. And which is more, each of thele had

their severall Meat-offerings, and Drink-offerings, Perfumes, and Frankincense, proportionable to attend upon them. By that time all was done, so many beasts kill'd, skinned, washed, quartered, and made ready for the Altar; so many fires kindled, meat and drink-offerings in a readinesse, and the sweet odours fitted for the work in hand : no question but the Priest had small cante to boat himselfe of his sabbaths reft; or to take joy in any thing but his larger fees, and that he had discharged his duty. In which regard, the Iene retaine this still amongst their traditions, In Temple non effe Sabbatum, That in the Temple they observed no Sabbath. As for the people, though they might all partake of the fruits hereof: yet none but those which dwelt in Shilo, or neare unto it at the least, could behold the fight; or note what paines the Priests tooke for them, whilest they themselves sate still and stirred not. Had the Commandment beene morall, and every part thereof of the same condition: the Priests had never done so many manners of worke, as that day they did. However, as it was, our bleffed Saviour did account these works of theirs, to be a publicke' prophanation of the Sabbath day. Reade ye not in the Law, faith he, how that upon the Sabbath dayes, the Priests in the Temple do prophane the Sabbath? yet he declared withall

Marth, 12. 5.

others.

(10) These were the Offices of the Priest, on the Sabbath day; and questionlesse they were sufficient to take up the time. Of any other Sabbath duties by them performed, at this present time, there is no Constant in the Scriptures

that the Priests were blamelesse, in that they did it by direction from the God of Heaven. The Sabbath then was daily broken, but the Priest excusable. For Fathers that affirme the same, See Instin Martyr. dial. & qu. 27. ad Orthod. Epiphan.l. 1. her. 19. n. 5. Hierom. in Psal. 92. Athanas. de Sabb. & Circumcis. Austin. Qu, ex N. Test. 61. Isidore Pelusiot. Epl. 72.l. 1. and divers

Scripture: no nor of any place, as yet, defigned for the performance of fuch other duties, as forme conceive to appertaine unto the Levites. That they were feattered and dispersed over all the Tribes, is indeed most true. The curse of faceb now, was become a bleffing to them. Forty eight Cities had they given them for their inheritance, (whereof thirreene were proper onely to the Priests:) besides their severall forts of Tithes, and what accrewed unto them from the publicke Sacrifices, to an infinite value. Yet was not this dispersion of the Tribe of Levi, in reference to any Sabbath durses, that fo they might the better affift the people, in the folemnities and fanctifying of that day. The Scripture tels us no fuch matter. The reasons me mifested in the word, were these two especially. First, that they might be neare at hand to instruct the people, and reach them all the frances, which the Lord had spoken by the hand of Moles : as also Levil. 10,10,11 to let them know the difference betweene the holy and winboly, the uncleane and cleane. Many particular things there were in the Law Leviticall, touching pollutions, purifyings, and the like legall Ordinances; which were not necessary to be ordered by the Priests, above, those that attended at the Altar, and were reforted to in most difficult cases: Therefore both for the people's ease, and that the Priests, above, might not be troubled every day in matters of inferiour moment; the Priefts and Levites were thus mingled amongst the Tribes. A second reason was, that there might be aswell some nursery to traine up the Levites, untill they were of age fit for the fervice of the Tabernacle; as also some retirement unto the which they might repaire, when by the Law they were dismissed from their attendance. The number of the Tribe of Levi, in the first generall muster of them, from a moneth old and upwards, was 22000. just : out of which number, all from 30 yeares of age to 50, being in all 8580 persons, were taken to attend the publicke Ministery ..

2,King.4-33.

Pilg.1.2.5.3.

2.Sam, 24.

Ministery. The residue with their wives and daughters, were to be severally disposed of in the Cities allotted to them: therein to reft themselves with their goods and cattell, and do those other Offices above remembred. Which Offices as they were the works of every day: so if the people came unto them upon the Sabbatha or New-moones, as they did on both, to be instructed by them in particular cases of the Law ; no doubt but they informed them answerably unto their knowledge. But this was but occasionall onely, no constant duty. Indeed it is conceived by Master Samuel Purchas, on the authority of Cornelius Bertram, almost as moderne as himfelfe, Thatthe forty eight Cities of the Levites had their fit places for Affemblies; and that thence the Synagogues had their beginnings: which were it so, it would be no good argument, that in those places of Affemblies, the Priefts and Levites publickly did expound the Law unto the people on the Sabbath dayes, as after in the Synagognes. For where those Cities were but foure in every Tribe, one with another, the people must needs travell further then fix Furlongs, which was a Sabbath dayes journey of the largest measure, as before we noted; or elle that nice restriction was not then in use. And were it that they took the paines to go up unto them, yet were not those few Cities able to containe the multitudes. When Ioab not long after this, did muster Ifrael at the command of David; he found no fewer then thirteene hundred thousand fighting men. Suppose we then, that unto every one fighting man, there were three old men, women and children, fit to heare the Law, as no doubt there were. put these together, and it will amount in all to two and fifty hundred thousand. Now out of these fet by foure hundred thousand for Ierusalem, and the fervice there; and then there will remaine one hundred thouland just, which must owe suite and service every Sabbath day, to each severall City of the Levites. Too vaft the Sabbath.

vast a number to be entertained, in any of their Cities; and much leffe in their Synagognes, had each house beene one. So that we may relolve for certain, that the disper-

fion of the Levites over all the Tribes, had no re-lation, hitherto, unto the reading of the Law, or any publick Sabe bath duties.

CHAP.

SUNDEN CONTROL OF THE STATE OF

Touching the keeping of the SABBATH, from the time of David to the Macchabees.

Particular necessities must give place to the Law of Nature. (2) That Davids flight from Saul was upon the Sabbath. (3) What David, ded being King'ef Ifrael, in ordering things about the Sabbath. (4) Elijahs flight upon the Sabbath; and what else hapned on the Sabbath, in Elijahs time. (5) The limitation of a Sabbath days journey, not knowne amongst the Iewes, when Elisha lived, (6) The Lordbecomes offended with the lewish Sabbaths: and on what occasion. (7) The Sabbath entertained by the Samaritans; and their strange niceties therin. (8) Whether the Sabbaths were observed during the Captivitie. (9) The pecial care of Nehemiah to reforme the Sabbath. (10) The weekly reading of the Law on the Sabbath dayes, began by Ezra. (11) No Synagogues nor weekly reading of the Law, during the Government of the Kings. (12) The Scribes and Doctours of the Law, impose new rigours on the people, about their Sabbaths.

(I)



Hus have wee traced the Sabbath from the Mount to Silo, the space of forty five yeares or thereabouts; wherein it was observed sometimes, and sometimes broken: broken

by publick order from the Lord himselfe; and broken by the publicke practice both of Priest and people, No precept in the Decalogue so controuled, and justled by the Legall Ceremonies; forced to give place to Circumcifion, because the younger; and to the Legall sacrifices, though it was their Elders: and all this while, no blame or imputation to be laid on them, that so prophaned it. Men durst not thus have dallied with the other mine; no nor with this neither, had it beene a part of the Law of nature. Yet had the Sabbath beene laid by in such cases onely, wherein the Lord had specially declared his will and pleasure, that these and these things should be done upon it, or preferred before it; there was lesse reason of complaint. But we shall see in that which follows, that the poore Sabbath was inforced to yeeld up the place, even to the severall necessities and occasions of particular men: and that without injunction or Command from the Court of Heaven. This further proves the fourth Commandment, as farre as it concernes the time, one whole day of leven, to be no part nor parcell of the Ryvet.in Decal. Law of Nature : for if it were the Law of Nature, it were not dispensable, no not in any exigent or distresse what ever - Nultum periculum fundet, at que ad legem naturalem directe pertinent infringamus. No danger (saith a moderne Writer) is to occasion us to breake those bonds, wherewith we are obliged by the Law of Nature. Nor is this onely Protestant Divinitie, for that Aquinas 1. 2. Pracepta decalogi omnino fint indispensabilia, is a noted 94.100 art.9. maxime of the Schoolmen. And yet it is not onely Schoole Divinitie, for the Fathers raught it. It is a principle of S. 61. Austins, Illud qued omnino non licet semper non licet; nec aliqua necessitate mitigatur, ut admissum non obsit: est enim semper illicitum, quod legibus, quia criminosum " eft, prohibetur. That, faith the Father, which is un-" lawfull in it selfe, is unlawfull alwayes; nor is there " any exigent or extremity, that can so excuse it, being done,

PART.I

CHAP. 7.

" done, but that it makes a man obnexious unte Gods difpleasure. For that is alwayes to be reckoned an una lawfull thing, which is forbidden by the Law because " fimply evill. So that in case this rule be true, as no doubt it is; and that the fourth Commandment prohibiting all manner of worke on the Sabbath day, as simply evill, be to be reckoned part of the Morall Law: they that transgresse this Law, in what case soever, are in the felf-same state with those, who to preserve their lives or fortunes, renounce their Faith in God, and worship Idols : which no man ought to do, no though it were to gaine the world. For what will it profit a man to gaine the

morld, and to lose his soule?

(2) But fure the Jews accounted not the Sabbath of to high a nature, as not to venture the transgressing of that Law, if occasion were. Whereof, or of the keeping it, we have no monument in Scripture, till we come to David. The refidue of Iosuah, and the Book of Indges, give us nothing of it. Nor have we much in the whole flory of the Kings: but what we have, we shall present unto you, in due place and order. And first for David, we reade in Scripture how he stood in feare of Sant his Master, how in the Festivall of the New-moone, his place was empty, how Saul became offended at it, and publickly declared that malicious purpose, which in his heart he had before conceived against him. On the next morning, Ionathan takes his bow and arrows, goes forth a shooting, takes a boy with him to bring backe his arrows: and by a fignall formerly agreed betweene them, gives David notice that his Father did feeke his life. David on this makes hafte, and came to Nob, unto Abimelech the Priest; and being an hungry, defires some suftenance at his hands. The Priest not having ought else in readinesse, sets the sew-bread before him, which was not lawfull for any man to eate, but the Prieft alone. Now if we aske the Fathers of the Christian Church, what

1. Sam. 20.

what day this was, on which poore David fled from the face of Saul, they answer that it was the Sabbath. The Author of the Homily, de Semente, ascribed to Athanalim, hath resolved it so: 2) is subbato iss shaber, of most likely that it was the Sabbath. His reason makes " the matter furer, than his resolution. The fews, faith " he upbraid our Saviour, that his Disciples plucked the er eares of Corne on the Sabbath day : to fatisfie which doubt, he tels them what was done by David, on a Sabbathallo. Da Tero cureres tara nurnuirdos f isocias f en σαββάτω μνομθώνς, as that Father hath it. S. Hierome tels us, that the day whereon he fled away from Saul, was both a Sabbath and New-moone; Et ad Sabbati Solennita- In Matth. 12. tem accedebant neomeniar n dies. Indeed the story makes it plaine, it could be no other. The shew-bread was changed every Sabbath, in the morning early that which was brought in new, not to be stirred off from the Table, till the Week was out; the other which was taken away, being appropriated to the Priests, and to be eaten by them onely. Being so stale before, we may the easier thinke it lay not long upon their hands: and had not David come, as he did, that morning; perhaps he had not found the Priest so well provided, in the afternoon, Had David thought that breaking of the Sabbath, in what cale soever, had beene a sinne against the eternall Law of Nature: he would, no doubt, have hid himselfe that day in the field, by the stone Ezel, as he had done two dayes before; rather then so have run away, as well from God, as from the King. Especially considering that on the Sabbath day he might have lurked there, with more fafetie, then before he did : none being permitted, as some lay, by the Law of God, to walke abroad that day, if occafion were. Neither had David passed it over in so light a manner, had he done contrary to the Law. That heart of his which smore him for his murder and adultery, and for his numbring of the people; would fure have

1,Sam, 10. Ver/. 19.24.

taken

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taken some impression, upon the breaking of the Salbath; had he conceived that Law to be like the reft. But David knew of no fuch matter:neither did Ionathan, as it feemes. For how foever Davids fact might be exculed. by reason of the imminent perill; yet surely fonatham walking forth with his bow and arrows, was of a very different nature. Nor did he de it fearfully, and by way of stealth, as if he were afraid to avow the action: but tooke his Page with him to bring back his arrows, and called aloud unto him to do thus and thus, according as he was directed; as if it were his usuall custome. Jonathan might have thought of some other way to give advertisement unto David, of his Fathers anger : rather then by a pub. lick breaking of the Sabbarb, to provoke the Lords. But then, as may from hence be gathered, flooring and luch like manlike exercises, were not accounted things unlawfull on the Sabbath day.

(3) This act and Hight of Davids from the face of Saul, happened in Torniellas computation, Anno 2974: and forty fix yeares after that, being 3020 of the Worlds Creation, and the last years of Davids life, he made's new division of the tonnes of Levi. For where the Levites were appointed in the times before to beare about the Tabernacle, as occasion was: the Tabernacle now being fixed and fetled in ferufalem, there was no further nfe of the Levites service, in that kinde. Therefore King 1. Chro.23.4,5. David thought it good, to fer them to some new emploiments; and fo he did : fome of them to affift the Priefts, in the publick Ministery; some to be Overfeers & Indges

> of the people; some to be Porters also in the house of God; and finally, some others to be singers, to praise the Lord with instruments that he had made, with Harpes, with Viols, and with Cymbals. Of thefe the most considerable were the first and last. The first appointed to affish at the daily facrifices : as also at the Offering of all burntofferings unto the Lord, in the Sabbaths, in the moneths,

Verfigt.

and at the appointed times, according to the number, and according to their custome continually before the Lord. The other were instructed in the fongs of the Lord: Those Chap 15.7. chiefly which were made for the Sabbath dayes, and the other Festivals: and one he made himselfe, of his owne enditing, entituled a Song or Pfalme for the Sabbath day. Calvin upon the 92 Pfalme is of opinion, that he made many for that purpose, as no doubt he did; and so he did for the Feaft's allo. Iosephus tels us, that he composed Antiq. Jud.17. Odes and Hymnes to the praise of God; as also that he c10. made divers kinds of instruments, and that he taught the Levites to praile Gods Name upon them, both on the Sabbath dayes, is mis assaus ippmis, and the other Festivals: as well upon the Annuall, as the weekly Sabbath. Where note, that in the distribution of the Levites into feverall Offices, there was then no fuch Office thought of, as to be Readers of the Law: which proves sufficiently, that the Law was not yet read publickly unto the people, on the Sabbath day. Nor did he onely appoint them their fongs, and Inftruments : but to exact and princhuall was he, that he prescribed what habit they should weare, in the discharging of their Ministery, in finging prailes to the Lord; which was a white linnen rayment, fuch as the surplice, now in ule, in the Church of England. Also the Levites, faith the Text, which were the 1.Chro. 5,13,13 fingers, being arrayed in white linnen, having Cymbals and Psalteries and Harps, food at the East end of the Altar, &c. praising and thanking God, for his grace and mercies. And this he did not by commandment from above, or any warrant but his owne, that we can heare of, and that he thought it fit, and decent. David, the Prophet of the Lord, knew well, what did belong to David the King of Ifrael, in ordering matters of the Church, and setling things about the Sabbath. Nor can it be but worth the notice, that the first King whom God railed up to be a nurfing Father unto his Church, should

fing?

exercise his regall power, in dictating what he would have done on the Sabbath day, in reference to Gods publicke worship. As if in him, the Lord did meane to teach all others of the same condition, as no doubt he did, that it pertaines to them to vindicate the day of his publicke service, as well from superstitious fancies, as prophane contempts: and to take speciall order that his name be glorified, as well in the performances of the Priests, as the devotions of the people. This speciall care we shall finde verified in Constantine, the first Christian Emperour, of whom more hereafter in the next Booke, and third Chapter. Now what was here ordained by David, was afterwards confirmed by Solomon (whereof see 2. Chron. 8. 14.) who as he built a Temple for Gods publicke worship; for the New-moones, and weekly Sabbaths, and the folemne Feafts, as the Scripture tels us : so he, or some of his successours, built a faire seat within the Porch thereof, wherein the Kings did use to set, both on the Sabbaths and the annual Festivals. The Scripture calls it tegmen Sabbati, The covert for the Sabbath; that is, faith Rabbi Solomon, Locus quidam in porticu templi gratiose coopertus, in quo Rex sedebat die Sabbati, & in magnis festivitatibus, as before was said. So that in this too, both were equall; as well as in the Pfalmes, and Hymnes, and publicke landes, which David had ordainedfor both; without any difference.

(4) From David passe we to Elijah, from one great Prophet to another: both persecuted, and both faine to slie, and both to slie upon the Sabbath. Elijah had made havock of the Priests of Baal, and fezebelsenta message to him, that he should arme himselse to expect the like. The Prophet warned hereof, arose, and being incouraged by an Angel, he did eate and drinke, and walked in the strength of that meat, forty dayes and forty nights, until he came to Horeb the Mount of God. What, walked he forty dayes and as many nights, without rest or cea-

2 King. 16:

3. King. 19.8:

fing? So it is refolved on, Elijab as we reade in Damaf- Defide Orthod, cen, i movor did if vuscias, and i dia of obstrocias de rois ode- 1.4.6. 24. " Cast, &c. disquieting himselfe not onely by continu-

46 all fasting, but by his travelling on the Sabbath, even " for the space of forty dayes, exure to oul Bator, did with-

out question breake the Sabbath : yet God who made " that Law, was not at all offended with him, but rather

" to reward his vertue, appeared to him in Mount Horeb. So Thomas Aquinas speaking of some men, in the Aude qu. 112. old Testament, Qui transgredientes observantiam Sab- art.4. " bati, non peccabant, Who did transgresse against the

" Sabbath, and yet did not finne; makes instance of E-" lijah, and of his journey : wherein, faith he, it must

" needs be granted, that he did travell on the Sabbath. And where a question might be made, how possibly Elijah, could sp. nd forty dayes, and forty nights, in so imall a journey : Toffatus makes reply, that he went not directly forwards, but wandred up and downe, and from place to place; Ex timore & inquietudine mentis,

partly for feare of being found, and partly out of a dif- In locum, quieted and afflicted minde. Now whiles Elijah was in exile, Benhadad King of Syria invaded Ifrael, and incamped neere Aphek; where Ahab allo followed him, and late downe by him with his Army. And, laith the Text, they pitched one over against the other, seven dayes, 1 King. 20.29.

and so it was that in the seventh day the battell was joyned, and the children of Israel slew of the Syrians an hundred thousand footmen in one day. Aske Zanchius what this

feventh day was; and he will tell you plainly, that it was the Sabbath. For shewing us that any servile works In 4 Mandat. may be done lawfully on the Sabbath, if either charity, or unavoydable necessity do so require: he brings this History in, for the proofe thereof. And then he

addes, Illi die ipso Sabbati, quia necessitas postulabat, pugnam cum hostibus commiserunt, &c. The Israe-" lites, faith he, fighting against their enemics on

Leci Com.!. 7. Cl. 2.

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" the Sabbath day, necessity inforcing them t hereunto, or prevailed against them with a great & mighty slaughter. Neither is he only one that so conceived it. For Peter Martyr faith as much, and collects from hence, Die Sab-" batimilitaria munia obijfe eos, That military matters " were performed by the fews on the Sabbath day. This field was fought, Anno mundi 3135 and was II. yeares

after Elijabs flight.

2.King. 4.

Val. 13.

Vof. 23.

(5) Proceed we to Elisha next. Of whom, though nothing be recorded that concerns this businesse; yet on occasion of his piety and zeale to God, there is a passage in the Scripture, which gives light unto it. The Shunamite having received a childe at Elisha's hands, and finding that it was decealed, called to her husband, and faid, Send with me I pray thee, one of the young men and one of the affes, for I will hafte to the man of God, and come againe. And he said, Wherefore wilt thou go to him to day? It is neither New-moone, nor Sabbath day. Had it beene either of the two, it feemes the might have gone and fought out the Prophet; and more then fo, she used to do it at those times: else what need the question? It was their custome, as before we noted, to travell on the Sabbath dayes, and the other Festivals, to have some conference with the Levites, if occasion were; and to repaire unto the Prophets at the same times also, as well as any day what ever. In illis diebus festivis frequentius ibant ad Prophetas ad antiendum verbum Dei, as Lyra hath it on the place. And this they did, without regard unto that nicety of a Sabbath dayes journey; which came not up till long time after: fure I am was not now in ufe. Elisha, at this time, was retyred to Carmel, which from the Shunamites City was ten miles at least; as is apparant both by Adrichoming Map of Iffachar, and all other Tables that I have met with. And so the limitation of 2000 foot, or 2000 Cubits, or the fix Furlongs, at the most, which some require to be allotted for the utmost travell

on the Sabbath; is vanished suddenly into nothing. Nay, it is evident by the story, that the journey was not very short: the woman calling to her servant to drive on, and go forwards, and not to flacke his riding unlesse she bid him: Which needed not, in case the journey had not beene above fix Furlongs. Neither New-moone nor Sab. bath day? It seemes the times were both alike, in this respect: the Prophets to be sought unto, and they to publish and make knowne the will of God, as well at one time, as the other. Quafi Sabbatum & Calenda aqualis effent solennitatis, as Toftatus hath it. If lo, if the Newmoones, in this respect, were as solemne as the weekly Sabbath: no question but the Annuall Sabbaths were as solemne also. And not in this re pect alone, but in many others. Markets prohibited in the New-moones, as in the Sabbath, When will the New-moon bee gone, that wee may fell our corne? in the eighth of Amos: the Sacrifices more in these then in the other, of which last wee have spoke already. So when the Scriptures prophecie of those spirituall Feasts, which should be celebrated by Gods Saints, in the times to come: they specifie the New-moons as particularly, as they do the Sabbaths. From one New- 1/a, 66,22 moon to another, and from one sabbath to another, shall all flesh come to worship before me, sath the Lord. See the like Prophecie in Ezech. Chap. 46 . Ver. 1.3. Vpon which last S. Hierome tels us, Qued privilegium habet dies septimus In Ezech 46. in hebdomada, hoc habet privilegium mensis exordium: The New-moones and the Sabbath have the like Prerogatives.

(6) Nay, when the fews began to set at naught the Lord, and to forget that God which brought them out of the Land of Egypt; when they began to loath his Sabbaths, and prophane his Festivals, as they did too often: the Lord expostulates the matter with them, as well for one as for the other. When they were weary of the New-moone, and wished it gone, that they might sell Amos 8.5.

In Num. 23.

corne:

corne; and of the Sabbath, because it went not fast e-nough away, that they might set forth wheat to sale: the

In locum.

Amos 6.

Chop. 1. 14.

Chap. 1.14.

S:rmo. 12.

house.

Lord objects against them, both the one and the other, by his Prophet Amos; that they preferred their profit, before his pleasure. Et Dei solennitates turpis lucri gratia, in sua verterent compendia, as Saint Hierome hath it. When on the other side they did prophane his Sabbaths, and the holy Festivals with excesse and surfetting, Carowsing wine in bowles, stretching themselves upon their couches, and oynting of them elves with the chiefe oyntments: the Lord made knowne unto them by his fervant Isiah, how much he did dislike their courses. The Newmoones and Sabbaths, the calling of Affemblies I cannot away with; it is iniquity even the folemne meeting. It seemes they had exceedingly forgot themselves, when now their very Festivals were become a sinne. Nay, God goes further yet, Your New-moones and your appointed Feafts my soule hateth, they are a trouble to me, I am weary to beare them. Your New-moones, and your Feasts, saith God, are not mine. Non enim mea sunt qua geritis, They are no Feasts of mine, which you so abuse. How so? Judai enim neglectis spiritualibus negotiis qua pro anima salute agenda deus praceperat, omnia legitima Sabbati, ad otium luxuriamque contulere. So faid Gau-

" dentius Brixianus. The Jews, saith he, neglecting those spirituall duties which God commanded on that day, abused the Sabbaths rest unto ease and luxu-

ry. For whereas being free from temporall cares, they

ought to have employed that day to spirituall uses, and to have spent the same in modestic and temperance, in appositual with a spiritual uses, and in the repetition and commemoration of Gods holy Word: they on the other side did the contrary, passifiables, undivertes, revent the wasting the day in gluttony, and drunkennesse, and idle delicacies. How farre S. Augustine, chargeth them with the self-same crimes, we have seene before. Thus did the

Cyrill. in Amos 8.

house of Hirael rebell against the Lord, and prophane his fabbaths. And therefore God did threaten them by the Prophet Hofea, that hee would cause their mirth to Hofa. II. cease, their Feast dayes, their New-moones and Sabbaths, and their solemne Festivals: that so they might be punished in the want of that, which formerly they had abused.

(7) And so indeed he did, beginning first with those of the revolted Tribes, whom he gave over to the hand of Salmanassar the Assyrian; by whom they were lead Captive unto parts unknowne, and never suffered to returne. Those which were planted in their places, as they defired in tractof time, to know the manner of the God of the Land: fo for the better means to attaine that knowledge. they entertained the Pentatench, or five Books of Moses; and with them, the Sabbath. They were beholding to the Lions which God sent amongst them. Otherwise they had never known the Sabbath, nor the Lord who made it. Themselves acknowledge this in an Epistle to Antiochus Epiphanes, when he made havock of the fews. The Epi-" file thus. Bariner Arnony Sew, &c. To King Antio-" chus Epiphanes, the mighty God, the suggestion of the

" Sidonians that dwell at Sichem. Our Ancestors enforced " by a continual plague which destroyed their Country " (this was the Lions before spoken of) and induced by " an ancient superstition, ¿Dos emoinour of Ben & apa rois "Is δαίοις λερρώνην σαββάτων ημέραν, took up a custome to observe that day as holy, which the Iewes call the

" Sabbath. So that it seemes by this Epistle, that when the Allyrians lent back one of the Priefts of Israel, to teach this people what was the manner of the God of the Land; that at that time they did receive the Sabbath alfo: which was about the yeare of the Worlds Creation, 3315. The Priest fo sent, is said to have been called Dosthai; and as the word is mollified in the Greeke, it is the same with originated as. Dosthem: who as hee taught these new Samaritans, the 2014

Isleph. Antig.l.

should

observation of the Sabbath; so as some say, he mingled with the same, some neat deviles of his own. For wheras it is faid in the Book of Exodus, Let no man go out of his place on the Sabbath day : this Dofithem , if at lest this were he, keeping the letter of the Text, did affirme and teach, that in what ever posture any man was found, & Ti nuiga To ousbate, in the beginning of the Sabbath; in the felf-same hee was to bee uszeis samipas, even untill the evening: as Origen hath told us of him. I say, if this were hee, and as some say; because there was another Dositheus, a Samaritan too, who lived more neere unto the time of Origen, and is most like to be the man. However, wee may take it for a Samaritan device. as indeed it was; though not so ancient as to take beginning with the first entertainment of the Sabbath, in that place and people.

(8) This transportation of the ten Tribes, for their many fins, was a fair warning unto those of the house of Indah. to turn unto the Lord, and amend their lives, and observe his Sabbaths : his sabbata annorum, Sabbaths of yeares, aswell as either his weekly, or his yearly Sabbaths. The Iews had been regardlesse of them all, & for neglect of all, God resolved to punish them. First, for the weekly Sabbath, that God avenged himselfe upon them for the breach thereof, is evident by that one place of Nehemiah. Did not your Fathers thus, faith hee, and our God brought this plague upon us, and upon our Citie? yet yee increase the wrath upon Ifrael, in breaking the Sabbath, Next for the

Annuall Sabbaths, God threatned that he would deprive them of them, by his Prophet Hofen; as before was faid. And lastly, for his Sabbaths of yeares, they had been long neglected and almost forgotten; if observed at all. Torniellus finds 3 onely kept in all the Scripture. Nor are more specified in particular, but sure more were kept: the certain number of the which may eafily be found by the proportion of the punishment. God tels them that they

Cb.13.v.18;

2. Ctron. 36.31

should remayn in bondage, untill the land had enjoyed her Sabbaths: for so long as she lay desolate, shee kept sabbath, to fulfill threescore and ten yeares. So that as many yeares as they were in bondage, so many Sabbaths of yeares they had neglected. Now from the yeare 2593 which was the seventh yeare after their possession of the Land of Canaan; unto the yeare 3450, which was the yeare of their Captivitie: there passed in all 857 yeares just; of which 122 were yeares sabbaticall. By which account it is apparant, that they had kept in all that time, but fifty two (abbaticall yeares: and for the seventy Sabbaths of yeares which they had neglected. God made himselfe amends, by laying desolate the whole Countrey, feventy yeares together, till the earth had enjoyed her sabbaths. Not that the earth lay still all that while, and was never tilled; for those that did remayne behinde, and inhabit there, must have meanes to live: but that the tillage was so little, and the crop so small (the people being few in numbers) that in comparison of former times, it might seeme to rest. But whatloever Sabbaths the earth enjoyed, the people kept not much themselves. The solemne Feasts of Pentecost, the Pafeover, and the Feast of Tabernacles, they could not celebrate at all, because they had no Temple to repaire unto: nor did they celebrate the New-moones and the In Hof 1. weekly sabbath, as they ought to doe. Non neomenia, non sabbatiexercere latitiam, nec omnes festivitates quas uno nomine comprehendit, as Saint Hierome hath it. For that they used to work on the sabbath day, both in the Harvest and the Vintage, during the Captivitie, wee have just reason to suspect, considering what great difficulty Nehemiah found, to redresse those errours. So little had that people profited in the Schoole of Pietie; that though they felt Gods heavy anger for the breach thereof, yet could they hardly be induced to amend their follies.

(9) But presently on their return from Babylon, they Egra 3 4,5. reared up the Altar, and kept the Feast of Tabernacles,

fam,

and the burnt offerings day by day, and afterward the continuall burnt-offering, both in the New-moons, & the solemne Feaft-dayes, that had been consecrate unto the Lord. This the first work that was endevoured by their Zorobabel,& other Rulers of the people: and it was somwhat that they went fo farre in the reformation, as to receive the fabbaths, and the publick Festivals. I say the Sabbaths, amongst o-" thers; for fo Iofephus doth expresseit. They celebrated at that time, faith hee, the Feast of Tabernacles, accor-" ding as their Law-maker had ordained and afterwards " they offered Oblations and continual Sacrifices, obser-" ving their Sabbaths, and all holy folemnities. By which it seemes, the sabbaths had not been observed, in time of the captivity. Nor were they now observed so truly, but that some evill customes, which had crept amongst them, during the Captivity, were as yet continued: Markets permitted on the sabbath, and the publick Festivals; Burdens brought in, and out; the Vintage no lesse followed on those dayes, than on any other. And so continued till the year 3610, which was some 90 years after they were returned fro Babel: what time they celebrated that great Feast of Tabernacles; and Ezra publickly read the Law before all the people. V pon which Act, this good enfued, that both the Priests and Princes, and many others of the people, did enter covenant with the Lord, that If the people of the Land brought ware, or any victuals, to fell them on the Sabbath day, that we would not buy it of them on the Sabbath, or on the Holy-dayes, and that we would leave the Ceventh yeare free, and the exaction of every debt. Where still observe, that they had no leffe care of the annual fabbaths, yea, of the sabbaths of yeares, then of the weekly: and marketting not more restrained on the weekly sabbaths, then on the Annuall. A covenant not so well performed, as it was agreed. For Nehemiah who was principall on the peoples part, being gone for Babylon; at his return, found all things contrary to what he looked for. I

Neb. 10.0.31.

Chap. 13.15.

fam, faith he, in Iudah, them that trod Wine-presses on the Sabbath, and that brought in Sheafes, and which laded Asfes also with Wine, Grapes, and Figs, and brought them into Hierusalem on the Sabbath day; and others, men of Tyrus, Verse 16. that brought fish and all manner of ware, and sold it on the Sabbath unto the children of Iudah: a most strange diforder. So generall was the crime become, that the chiefe Rulers of the people were most guilty of it. So that to re-Etifie this milrule, Nebemiah was not onely forced to fhut up the Gates, upon the Even before the Sabbath, yea, & to keep them shut al the Sabbath day; wherby the Merchants were compelled, to rest with their commodities, without the walls:but to ule threatning words unto them, that if from that time forwards, they came with Merchandile on the Sabbath, he would forbeare no longer, but lay hands upon them. A course not more severe, then necessary, as the case then stood. Nor had those mischiefs been redresfed, being now countenanced by custome, and some chiefe men among the people: had they not met a man, both refolved and constant; one that both knew his worke, and had a will to see it finished. This reformation of the Sabbath, or rather of those foule abuses which had of late defiled it, and even made it despicable; is placed by Torniellu, Anno 3629: which was above a 100 yeares after the restitution of this people to their Native Country, So difficult a thing it is to overcome an evill custome.

(10) Things ordered thus, and all those publick scandals being thus removed : there followed a more frict observance of the Sabbath day, then ever had beene kept before. The rather fince about these times, began the reading of the Law in the Congregation. Not every seventh yeare onely, and on the Feast of Tabernacles, as before it was, or should have been at the least, by the Law of Mofes; but every Sabbath day, and each folemne meeting: nor onely in the Temple of Hierusalem, as it used to be; but in the Townes and principall places of each severall Tribe.

PARTA CHAP. 7. Ezra first fet this course on foot, a Prieft by calling, one very skilfull in the Lawes of Mofes : who having tooke great pains to feek out the Law, & other Oracles of God. difgefted and disposed them into that forme and method. in which we have them at this prefent, Of this fee Iren. 3.25. Tertull. de habitu mulieram, Clem. Alex. l. I . Strom. Chryfoft bom. 8. ad Hebraos, and divers others. This done. and all the people met together at the Feast of Tabernacles, An. 3610, which was some ninety yeares after the return from Babylon, as before was faid the took that op. portunity, to make knowne the Law unto the people. For this cause he provided a Pulpit of wood, that so hee might be heard the better: & round about him stood the Priefts. and Levites, learned men, of purpose to expound the Text, and to give the lense therof, that so the people might the better understand the reading, And this they did 8 dayes together, from the first day untill the last, when the Feast was ended. Now in this Act of Extraes, there was nothing common, nothing according to the custome of the former times, neither in time or place, or any other circumstance. First for the time, although it was the Feast of Tabernacles, yet was it not the feventh yeare, as Mofes ordered it : that yeare, which was the first of Nehemiah; comming unto Hierusalem, not being the Sabbaticall yeare, but the third yeare after; as Torniekus doth compute it. Then for the place, it should have bin performed in the Temple onely; as both by Mofes Ordinance, and fofials practice, doth at large appeare: but now they did it in the

Neh. 8.1,3.

Nebem. 8.4.

Verf.4.7.

Ver [.8.

An. 36.10, 71.9.

Torniellus, quod lingua Hebraica desierat jam vulgaris este, Chaldaico sen Syriaco idiomate in ejus locum surrogato, be-" cause the Hebrew Tongue wherin the Scriptures were " first written, was now grown strange unto the people;

ftreet before the Water-gates, as the Text informes us. So for manner of the reading, it was not onely published, as it had bin formerly, but expounded allo. Wherof, as of a thing never knowne before, this reason is laid downeby

" the Chaldee or the Syriack being generally received in " the place thereof. And last of all, for the continuance of this exercise, it held out eight dayes, all the whole time the Feast continued: wheras it was appointed by the law of Mofes, that onely the first and last dayes of the Feast of Tabernacles, should be esteemed and solemnized, as holy convocations to the Lord their God, Levit. 23:35. 6 36. Here was a totall alteration of the occient custome; and a faire overture to the Priefts, who were then Rulers of the people, to begin a new:a faire instruction to them all that reading of the Law of God was not confined to place, or time, but that all times, and places, were alike to his holy Word. Every Seventh day as fit for to good a duty, as every Seventh yeare was accounted in the former times the Villages, and Townes, as capable of the Word of God, as was the great and glorious Temple of Hierusalem: and what prerogative had the Feast of Tabernacles', but that the Word of God might be as necessary to be heard on the other Festivals, as it was on that? The Law had first been given them on a Sabbath day, and therefore might be read unto them every Sabbath day. This might be pleaded in behalfe of this alteration, and that great change which followed after, in the weekly (abbaths: wheron the Law of God was not onely read unto the people, such of them as inhabited over all Indea; but publickly made knowne unto them, in all the Provinces and Towns abroad, where they had either synagogues or habitations. God certainly had so disposed it, in his heavenly counsailes, that so his holy Word might be more generally known throughout the world; and a more easie way laid open, for the admittance and receipt of the Meffiah, whom he meant to fend : that Iohn 4.20, to Hiernfalem and the Temple, might by degrees be lefned in their reputation and men might know that neither of them was the enely place, where they ought to worship. This I am fure of, that by this breaking of the custome, although an institute of Moses, the Law was read more frequently,

then in times of old : there being one other reading of it, publickly, and before the people, related in the thirteenth of Nebemiab , when it was neither Feast of Tabernacles, nor (abbaticall yeare, for ought we finde in holy Seripture. Therefore most like it is that it was the Sabbath which, much about those times, began to be ennobled with the constant reading of the Word in the Congregation: First in Hierufalem, and after by degrees, in most places elfe, as men could fit themselves with convenient Synagogues, Houses selected for that purpose, to heare the Word of God, and observe the same. Of which times, and of none before, those passages of Philo and Iosephus before remembred, touching the weekly reading of the Law, and the behaviour of the people in the publick places of affemblies; are to bee understood and verified, as there wee noted.

reading of the Law, before these times, before what hath been said already) we will now make manifest. No Synagogue before these times, for there is neither mention of them, in all the body of the Old Testament: nor any use of them in those dayes, wherin there were no Congre-

David; and for the proofe thereof they produce thele words, they have burnt up all the Synagogues of God in the

Land: the supposition, and the proofe, are alike infirme. For not to quarrell the Translation, which is directly different from the Greek, and vulgar Latine, and somewhat from the former English: this Psalme, if writ by David,

Chap. 6. Mi4.

gations in particular places. And first there is no mention of them in the old Testament. For where it is supposed by some, that there were Synagogues in the time of

Pfal.74.8.

was not composed in reference to any present misery, which betell the Church. There had been no such havock made thereof, in all Davids time, as is there complained of. Therefore if David writ that Psalme, hee writ it as inspired with the spirit of prophecy: and in the spirit of

pro-

CHAP. 7.

prophecy, did reflect on those wretched times, wherein Antiochm laid waste the Church of God, and ransacked his inheritance. To those most probably must it be referred: the miferies which are there bemoned not being to exactly true in any other time of trouble, as it was in this. Magis probabilis est comectura, ad tempus Antiochi referri has querimonias, as Calvin notes it. And fecondly. there was no use of them before : because no reading of the Law in the Congregation of ordinary courfe, and on the Sabbath dayes. For had the Law been read unto the people every Sabbath day, we either should have found fome Commandement for it, or some practice of it : but we meet with neither. Rather we find strong arguments to perswade the contrary. Weeread it of fehosaphat, that 2. Chron. 17 J. in the third yeere of his reigne, he fent his Princes, Ben-hail, and Obadiah, and Zechariah, and Nathaneel, and Micajah. to teach in the Cities of Judah. These were the principall in Commission, and unto them he joyned nine Levits. and two Priefts, to bear them company; and to affift them. It followeth, And they taught in Indah, and had the book Verse 9. of the Law of the Lordwith them, and they went about throughout all the Cities of Iudah, and taught the people. And they taught in Iudah, and bad the Booke of the Law with them. This must needs be a needlesse labour, in case the people had been taught every Sabbath day : or that the Booke of the Law had as then been extant, (and extant must it be, if it had been read) in every Towne and Village over all Indea. For what need they have carried with them in that Visitation, a Copy of the Book of the Law; as the Text tels us, that they did : had it bin fo, that every Towne or Village in all the Countrey, was provided of it. Therefore there was no Synagogue, no reading of the Law every Sabbath day, in Jehosaphats time, Butthat which followes of Josiah, is more full 2. Kingi 22. then this. That godly Prince intended to repaire the Temple, and inpursuite of that intendment, Hukiah the

Verfett.

Chap. 23.1,2,

Priest, to whom the ordering of the work had been committed; found hidden an olde Copy of the Law of God. which had been given unto them by the hand of Mofes, This Booke is brought unto the King, and read unto him; And when the King had heard the words of the Law, hee rent his clothes, And not fo onely, but he gathered together all the Elders of Iudah and Hierusalem, and read in their eares all the words of the Book of the Covenant which was found in the bouse of the Lord. Had it beene formerly the custome, to reade the Law each Sabbath unto all the people: it is not to be thought that this good King fofiab, could possibly have been such a stranger to the Law of God: or that the finding of the Booke, had beene related for so strange an accident; when there was scarce a Town in Indah, but was furnished with them. Or what need such a suddain calling of all the Elders, and on an extraordinary time, to heare the Law; if they had heard it every Sabbash, and that of ordinary course? Nay, fo farre were they at this time, from having the Law read amongst them every weekly Sabbath, that is it feemes, it was not read amongst them in the Sabbath of yeares, as Mefes had before appointed. For if it had been read unto them, once in feven yeares onely, that vertuous Prince had not so soone forgotten the contents thereof. Therefore there was no Synagogue, no weekly reading of the Law, in Iofiahs dayes. And if not then, and not before, then not at all till Ezras time. The finding of the Booke of God, before remembred, is faid to happen in the yeare 3412 of the Worlds Creation; not forty yeares before the people were led Captives into Babylon: in which short space the Princes being carelesse, and the times distracted, there could be nothing done that concern'd this businesse. Now from this reading of the Law in the time of Ezra, unto the Councel holden in Hiera-Salem, there passed 490 yeares, or thereabouts, Antiquity sufficient to give just cause to the Apostle, there to affirme,

All 19.11.

affirme, that Mofes in old time in every Citie, had them that preached him, being read in the Synagogues every Sabbath day. So that wee may conclude for certaine, that till these times wherein wee are, there was no reading of the Law unto the people, on the Sabbath dayes : and in these times, when it was taken up amongst them, it was by Ecclesiastical Institution onely, no divine

authority.

(12) But being taken up, on what ground foever, it did continue afterwards, though perhaps fometimes interrupted untill the finall diffolution of that Church and State : and therewithall grew up a liberty of interpretation of the holy Word, which did at last divide the people into Seets and Factions. Perrus Cunam doth affirme, De republ 1.2; that how sever the Law was read amongst them, in the cap. 17. former times, either in publick, or in private; yet the bare Text was onely read, without gloffe or descant. Interpretatio magistrorum, commentatio unlla. But in the second Temple, when there were no Prophets, then did the Scribes and Dotters begin to comment, and make their feverall expositions on the holy Text: Ex quo nata disputationes & fententia contraria; from whence, faith hee, fprung up debates, and doubtfull disputations. Most probable it is, that from this liberty of interpretation, forung up diverfity of judgements: from whence profe the feverall Sects of Pharifees, Effees and Sadducks, who by their difference of opinions did diffract the multitude, and condemne each other. Of whom, and what they taught about the Sabbath, we shall see in the next Chapter. Nor is it to be doubted, but as the reading of the Law, did make the people more observant of the Sabbath, then they were before: fo that libertas prophetandi, which they had amongst them, occasioned many of those rigours, which were brought in after. The people had before neglected the Sabbaticall yeares, but now they carefully observed them. So carefully, that when Alexander the Great

CHAP.7.

PART.I.

being in Ierusalem, anno 3721, commanded them to ask fome boone, wherein he might expresse his favour and love unto them : the high Priest answered for them all, that they defired but leave to exercise the ordinances of their fore-fathers, & to ichowov eros evelopoeer it, and that each seventh yeare might be free from tribute; because their lands lay then untilled. But then again, the liberty and variety of interpretation, bred no little mischiefe. For where in former times, according to Gods own appoint. ment, the Sabbath was conceived to be a day of rest; whereon both man and beast might refresh themselves, and be the more inabled for their ordinary labours: by canvaffing some Texts of Scripture, and wringing bloud from thence instead of comfort, they made the Sabbath fuch a yoke, as was insupportable. Nor were these weeds of doctrine very long in growing. Within an 100 yeares, and leffe, after Nehemiah, the people were to farre from working on the Sabbath day, (as in his time we fee they did, and hardly could be weaned from (o great a finne:) but thought it utterly unlawfull to take fword in hand; yea though it were to lave their liberty, and defend Religion. A folly, which their neighbour Ptolomie, the great King of Egypt, made especialluse of. For having notice of this humour, (as it was no better) he entred " the Citie on the Sabbath day, under pretence to offer " facrifice; and prefently without refiftance surprised the same : the people, उत्तेय भविता है अन्भेत्यामा , not laying hand on any weapon, or doing any thing in de-" fence thereof; but fitting still, ir paduuia magia in an " idle slothfulnesse, suffered themselves to be subdued by a Tyrant Conquerour. This happened Ann. M. 3730. And many more such fruits of so bad a dostrine, did there happen afterwards: to which now we haften.

Iofeph-Ant.lib. 12.6, L.

CHAP. VIII.

What doth occurre about the Sabbath from the Maccabees, to the destruction of the Temple.

(1) The Iews refuse to fight in their owne defence upon the Sabbath; and what was ordered thereupon. (2) The Pharisees, about these times, had made the Sabbath burdensome by their Traditions. (3) Ierusalem twice taken by the Romans, on the Sabbath day. (4) The Romans, many of them, Iudaize, and take up the Sabbath : as other Nations did by the Iews example. (5) Whether the strangers dwelling among ft the Iews, did observe the Sabbath. (6) Augustus Casar very gratious to the Iews, in matters that concerned their Sabbath. (7) What our Redeemer taught, and did, to rettifie the abuses of, and in the Sabbath. (8) The finall ruine of the Temple, and the Iewish ceremonies, on a Sabbath day. (9) The Sabbath abrogated with the other Ceremonies. (10) Wherein consisteth the spirituall Sabbath, mentioned in the Scriptures, and among ft the Fathers. (11) The idle and ridiculous niceties of the moderne Iews, in their Parasceves, and their Sabbaths conclude this first part.

(I)



PART.I.

E shewed you in the former Chapter, how strange an alteration had beene made in an hundred yeares, touching the keeping of the Sabbath. The people hardly at the first restrained from working, when there was no M 3

Mac. I.

thole

need; and after easily induced to abstaine from fighting, though tending to the necessary defence both of their liberty and Religion. Of so much swifter growth is superstition, then true pietie. Nor was this onely for a fit, as eafily laid afide, as taken up; but it continued a long time, yea, and was every day improved : It being judged, at last, unlawfull to defend themselves, in case they were affaulted on the Sabbath day. Antiochus Epiphanes the great King of Syria, intending utterly to subvert the Church and Common-wealth of Iudah, did not alone defile the Sanlinary, by shedding innocent bloud therein: but absolutely prohibited the burnt-offerings and the Sacrifices, commanding also that they should prophane the Sabbaths, and the Festivall dayes. So that the Santhuary was laid wafte, the boly dayes turned into mourning, and the Sabbath into a reproach, as the flory tels us : some of the people so farre yeelding through feare and faintnesse, that they both offered unto Ido's, and prophaned the Sab. baths, as the King commanded. But others, who preferr'd their piety, before their fortunes, went downe into the wildernesse, and there hid themselves in caves, and other fecret places. Thither the enemies purfued them, and finding where they were in covert, affayled them on the Sabbath day: the Iews not making any, the least refistance, no not so much as stopping up the mouthes of the Caves, und is navois majablude the To oulld's mule Isanourss. as men resolved not to offend against the honour of the Sabbath, in what extremity foever, These men were certainly more perswaded of the moralitie of the Sabbath, then David or Elijah in the former times : and being fo perswaded, thought it not fit to flie or fight upon that day; no, though the supreme Law of Nature, which was the faving of their lives did call them to it. Tantam religio potuit suadere malorum, in the Poets language. But Mattathias, one of the Priefts, a man that durit as much

as any in the cause of God, and had not bin infected with

1+fepb.1, 12.c.8.

those dangerous fancies; taught those that were about him a more faving doctrine: Affuring them, that they were bound to fight upon the Sabbath, if they were affaulted. For otherwife, if that they scrupulously observed the Law, in such necessities : saurois eroura moneuor, they would be enemies to themselves, and finally be destroyed both they and their Religion. It was concluded thereupon, that who foever came to make battell with them on 2. Macc. 2. the Sabbath day, they would fight against him: and afterwards it held for currant, as fofephus tells us, that if neceffitie required, they made no scruple, cassarois piazedau, to fight against their enemies, on the Sabbath day. Yet by Iosephus leave, it held not long, as hee himselfe shall tell us in another place: what time, the purpose of this resolution was perverted quite, by the nice vanities of those men, who took upon them to declare the meaning of it. But how loever it was with those of lewrie, such of their Countrymen as dwelt abroad amongst other Nations, made no such scruple of the Sabbath; but that they were prepared, if occasion were, as well to bid the battell, as to expect it: as may appeare by this short story, which I shall here present in briefe, leaving the Reader to Iosephus for the whole at large. Two brethren, Asinam, and Anslaw, born in Nearda, in the Territory of Babylon, be- 18612. gan to fortifie themselves, and commit great outrages: which knowne, the Governour of Babylon prepares his forces to suppresse them. Having drawne up his Army, hee layes in ambush neere a marish : and the next day, which was the Sabbath, (wherein the Iews did use to reft from all manner of worke) making account that without stroke stricken, they would yeeld themselves, he marched against them faire and softly, to come upon them unawares. But being discovered by the Scouts of Asinans, it was resolved amongst them to be sarre more late, valiantly to behave themselves in that necessity, yea, though it were a breaking of the very Law; then to submit them-M 4

Antiqu.Ind lib.

felves, and make proud the Enemy. Whereupon all of them at once marched forth, and slaughtered a great many of the enemies; the residue being constrained to save themselves by a speedy slight. The like did Anilam, after; being provoked by Mithridates, another Chiestain of those parts. This happened much about the yeare 3957, that of the Macchabees before remembred. Anno 3887, or thereabouts. Happy it was these brethren lived not in Indea; for had they done so there, the Scribes and Pharisees would have tooke an order with them; and cast them out of the Synagogues, if not used them

worle.

(2) For by this time, those Sects which before wee spake of, began to shew themselves, and disperse their doctrines. Iosephus speakes not of them till the time of Ionathan, who entred on the Government of the Iewift Nation, Anno 3894. Questionlesse they were knowne, and followed, in the former times; though probably not fo much in credit, their Dictates not fo much adored, as in the Ages that came after. Of those the Pharisees were of most authoritie, being most active in their courses, severe profesiours of the Law, and such as by a seeming sanctity, had gained exceedingly on the affections of the common people. The Sadduces were of leffe repute. (though otherwise they had their dependants) as men that questioned some of the common principles: denying the refurrection of the dead, the hope of immortality. As for the Effees or Effeni, they were a kinde of Monkish men, retired and private; of farre more honestie then the Pharisees, but of farre lesse cunning: therefore their Tendries not so generally received, or hearkened after, as the others were. In matters of the Sabbath, they were ftrict alike : but with some difference in the points wherein their strictnesse did consist. In this the Effee seemes to go beyond the Pharisee, that they not onely did abstaine from dreffing meate, and kindling fire upon the Sabbath:

lofep', de belle

CHAP.8.

an's ft ad G T peranissoir Sappsoir, so amorarar. But un-" to them it was unlawfull, to remove a dish, or any " other vessell, out of the place, wherein they found it, yea or to go aside to ease nature. And on the other side, the Pharisee in the multiplicitie of his Sabbath-speculations, went beyond the Effee: all which were thrust upon the people, as prescribed by God, and grounded in his holy Law; the perfect keeping of the which feemed their utmost industry. There is a dictate in the Scripture, that No man go out of his place on the Sabbath day. This Exed. 16. was impossible to be kept, according to the words and letter : therefore there must be some device to expound this Text, and make the matter feasible. Hereupon Achiba, Simeon, and Hillel, three principall Rabbins of these times, found out a shift to satisfie the Text, and yet not binde the people to impossible burdens. This was to limit out the Sabbaths journey, allowing them 2000. foot to stirre up and downe, for the ease and comfort of the body: by which devise they thought the matter well made up, the people happily contented, and the Law observed. This was the refuge of the Iems, when afterwards the Christians pressed them, with the not keeping of this Text, R. Achiba, Simeon, & Hillel magistri nostri tradiderunt nobis, ut bis mille pedes ambularemus in Sabbato, as Saint Hierome tels us. But this being somewhat of the least, they afterwards improved it to 2000. Cubits, then to three quarters of a myle, as before we noted : and this, with this inlargement too, that in their Townes and Cities they might walke as much and as farre as they lifted, though as bigge as Ninevel. This Rab, Hillel above named, lived in the yeare 3928, which was some fifteene yeares after Ionathans death: and therefore to be reckoned of thele times in the which we are. The other two, for ought we know, were his Coatanei, and lived about the same times also. So for the other Text, Thou shalt not kindle fire on the Sabbath day,

Ad Algafium.

this

PART.I.

both?

this also must be literally understood : and then comparing this with that in Exodus, Bake that which ye will bake to day; it needs must follow that no meat must be made ready on the Sabbath. We shewed before, that generally the people did use to fast on the Sabbath day, till they came from Church, that so they might be more attent unto the reading of the Law: this might suggest a plausible pretence unto the Pharifees of the latter times, to teach the people, that they should forbeare from dreffing meat, that so their fervants also might be present, when the Law was read. Hence came the faying uled amongst them, Qui parat in parasceve, vescetur in sabbato; He that doth cooke it on the Eve, may eate upon the Sabbath. There is a Text in Ieremy, expresly against bearing of burdens on the Sabbath day. This by the Chri-Stian Fathers is interpreted of the burden of sinne. Cufto-" dit animam suam qui non portat pondera peccatorum in " die quietis, & sabbati; That man doth safely keep his " foule which doth not carry the burden of his finnes " in the day of rest, the eternall Sabbath, as S. Hierome hath it on the place. See the same Father also on the 5 8. of Isaiah; and Basil, on the first of the same Prophet. And certainly had Gods intent beene plaine and peremptory, that who oever did beare any burden on the Sabbath day, should never enter into the kingdome of Heaven: our Saviour never had commanded the poore lame man, to take up his bed upon the Sabbath. But for the Pharisees, they have so dallied with this Text, that they have made both it, and themselves, ridiculous. For finding it impossible, that men should carry nothing at all about them; to falve the matter, they devised some " nice absurdities. A man might weare no nailed shoes on the Sabbath day, because the nailes would be a bur-

" then : ये के हे का दे लो के लो के किए के किए में किए में दे लो किए की के " wuiw: that which a man did carry on one shoulder one-" ly, was a burden to him; not what he carried upon

क्टा वेद्रुक्र ।. 4.

Ch 17 v. 11.

CHAP.8.

" both, as Origen informes us of them. So where they found it in the Law, that thou falt do no manner of worke, they would have no worke done, at all, no though it were to fave ones life : neither to heale the wounded, or to cure the ficke, both which they did object against Christ our Saviour; nor finally to take sword in hand, for the defence either of mens persons, or their Country. And though their rigour herein had beene over-ruled by Mattathias, and that it was concluded lawful, to fight against their enemies on the Sabbath day; yet they found out a wey to elude this order: teaching the people this, that they might fight that day against their enemies, if they were assaulted; but not molest them in their preparations, for affault and batterie. This is now made the meaning of the former law, and this cost them deare. As good no Law at all, as fo bad a Comment.

(3) For when that Pompey warred against them, and besieged their Temple, he quickly found on what foot they halted; and did accordingly make use of the occasi-" ons, which they gave unto him. Had not the Ordi-" nance of the Countrey, as fosephus tels it, commanded " us to keepe the Sabbath, and do no labour on that " day: the Romans never had beene able to have raised " their Bulwarks. How for A'exertus you udyns no nortus 14.6.8. " auvivant diducir o roug, and de no sportes the maquies ex

" ia. Because the Law permits us to defend our selves, " in case at any time we are assailed, and urged to " fight; but not to fet upon them or disturbe them, " when they have other worke in hand. Which when

" the Romans found, faith he, they neither gave affault, " or profered any skirmish on the Sabbath dayes, but " built their Towers and Bulwarks, and planted En-

" gines thereupon: and the next day put them in use " against the fews. It seemes too, that they were not

well resolved on the former point, whether they might defend themselves on the Sabbath day, though they were assaulted.

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affaulted. For on that day it was, that Pompey took the City, and enflaved the people. So Dio tels us touching the use the Romans made of that advantage: addes for the close of all, 2) & Two salvagar or in To Toke or nuipa, under a univolution, That at the last they were surprised upon the Saturday, not doing any thing in their owne de-

Geogr L.161

fence. Strabo therein concurres with Dio, in making Saturday the day; but takes it for a solemne fast, in the surface in using, wherein it is not lawfull to do any worke. And so it was a fast indeed, but such a Fast as fell that time upon the Sabbath. Fosephone tels us onely that the

Extre.16. 108.

Em.Temp. edit.

Temple was taken in the third moneth, on a fasting day: which Cafaubon conceives to be the feventh, and Scaliger the seventeenth of the moneth called Tamuz; but both agree upon it, that it was the Sabbath. As for their fasting on that day, it was permitted in this case, and in this case onely, when as their City was besieged; as before we shewed. Yet could not this unfortunate rigour be any warning to the fews, but needs they must offend againe in the felfe-same kinde. For just upon the same day seven and twenty yeares, the City was againe brought under by Sofius and Herod, who had then befieged it: in the same moneth, and on the same day, as fosephus tels it : en Th TE Keire nuiea airquaquiry, and on the day called Saturday, as Dion hath it. So fatall was it to the fews, to perish in the folly of their superstitions. The first of these two actions, is placed in Anno 2901. therefore the last, being just 27 yeares after, must be

L.14.6. 24.1.49

then in the Triumvirate.

(4) By meanes of these two victories, the Iews being tributary to the Romans, began to finde admittance into their Dominions; in many places of the which they began to plant, and filled at last whole Townships with their numerous Families. Scarce any City of good note in Syria, and the lesser Asia, wherein the Iews were

4018 of the Worlds Creation, Augustus Cafar being

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not considerable for their numbers; and in the which, they had not Synagogues for their devotions. So that the manner of their lives, and formes of their Religion, being once observed : the Romane people, many of them, became affected to the rites of the fewesh worship, and amongst other Ceremonies, to the Sabbath allo. It was the custome of the Romans to incorporate all Religions into their own; and worthip those Gods whom before they conquered: Et ques post cladem triumphates colere caperunt, in Minutine words. Therefore the marvell is the leffe, that they were fond of something in the Iews Religion; though of all others they most hated that, as most repugnant to their owne. Yet many of them, out of wantonnesse, and a love to novelties, began to stand upon the Sabbath; tome would be also circumcifed; & abstaine from swines slesh; others use Candlesticks and Tapers, as they faw the Iems. The Satyrift thus fcoffes Invenal. Sat. 14 them for it.

Quidam sortiti metuentem Sabbata patrem, Nil prater nubes & cali numen adorant, Nec distare putant humana carne (uillam, Quapater abstinuit: mox & praputia ponunt.

Some following him, the Sabbaths who devised, Onely the Clouds and Skie, for Gods adore; Hating Swines flesh, as they did mans before, Cause he forbare it; and are elecumcited.

Remember Persius taunteth them with their Sabbata recutita, as before we noted. Now as the Poet did upbraid them with Circumcision, and forbearing Swines flesh: lo Seneca derides them for the Sabbaths, and their Epifles; burning l'apers on the lame, as a thing unn ceffary; neither the Gods being destitute of light, nor mortall men in love with smoke. Accendere aliquam lucernam Sabbatis

hatis pracipiamus, quoniam nec lumine disegent, & ne homines quidem delettantur fuligine. Nay, some of them bewaile the same, and wish their Empire never had extended so farre as *lewrie*; that so the *Romans* might not have beene acquainted, with these superstitions of their Sabbaths. For thus, Rutilim Claudius, having before upbraided them for their Circumcisson, and other ceremonies; doth thus deride them for their Sabbaths.

Jimerar. l. t.

Radix stultitia, cui frigida Sabbata cordi,
Sed cor frigidim religione sua.
Septima quaque dies turpi damnata veterno,
Tanquam lassati mollis imago Dei.
Catera mendacis deliramenta Catasta,
Nec pueros omnes credere posse reor.
Atq; utinam nunquam Indaa subacta fuisset
Pompeii bellis, imperioque Titi.
Latius excisa gentis contagia serpunt,
Victoresque suos natio victa premit.

Vaine men, by whom their fluggish Sabbaths are So priz'd, yet have an heart more fluggish farre: Who each leventh day to their old sloth devote; Of their tir'd God, a true, but lazie note. Other the dotages of that lying Sect, Me thinks no childe should credit, or respect. O would Indea never had beene wonne By Pompeys armies, or Vespasians sonne! Their superstition spreads it selfe so farre, That they give Laws vnto the Conquerer.

Nor were the Sabbaths entertain'd onely in Rome it selfe. Some, in almost all places of their Empire, were that way enclined; as Seneca most rightly noted. Eo naque sceleratissima gentis consuetudo invaluit, nt per omnes jam terras recepta sit, & vitti victoribus leges dederunt.

" So farre, faith he, the custome of that wretched people " hath prevailed amongst us, that it is now received

" over all the world and the conquered feeme to pre-

" scribe laws unto the victors. Saint Augustine fo re- Cap. 11. ports him in his fixth Book De Civitate. And this is that, which Philo meanes when as he cals the Sabbath tog the Be mundi. opif. mir June, the generall Festivall of all people: when he fets up this challenge against all the World, the so exerrit De vita Mof. Fised v ε C δεμην εκ εκτετίμηκεν; &c. What man is there in 1, 2, " all the World, who doth not reverence this our holy " Sabbath, which bringeth rest and ease to all forts of " Men, Masters, and servants, bond and free, yea, to the " very bruit beafts also? Not that they knew the Sab-

bath by the light of nature, or had observed the same in all ages paft; but that they had admitted it in Philos time, as a Tewish ceremony. For let Insephas be the Comment upon Phile's Text, and he will thus unfold his meaning.

" The Laws, faith he, established amongst us, have beene " imitated of all other Nations : & puls and ny misser non L. s.cont. Apien.

" πολύς ζήλ & γέρνεν ου μαχρί τ ήμετέρας δυσεβείας. Yea, and " the common people did long fince imitate our piety.

" Neither is there any Nation Greeke or Barbarous, to " which our nie of resting on the seventh day, hath not

" spread it selfe: who also keep not Fasting dayes, and

" Lamps with lights; and many of those Ordinances " about meats and drinks, which are enjoyn'd us by the Law. So farre Iosephus. By which it is most cleare and manifest, that if the Gentiles, in these times, took up the fashion of keeping every seventh day sacred; it was in imitation onely, and not as taught by the law, or light of nature. For were it otherwise, their keeping fasting daies, and lamps with lights, and other things before remembred, must have beene planted in them, by nature also.

(5) These Romans, and what other Nations they were soever, which did thus Indaize about the Sabbath; Were many of them Profelytes, of the Iems : fuch as had

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Jof. Antiq. Li I.

1x Exed. 20.

beene admitted into that Religion : for it appeares, that they did also worship the God of Heaven, and were circumcifed, and abstained from fwines flesh. Otherwise we may well beleeve, that of their own accord they had not bound themselves to generally to observe the Sabbath, being no parts nor members of the lewift flate: confidering that fuch ftrangers as lived amongst them, not being circumcifed nor within the Covenant, were not obliged fo to do. Toftatus telsus of two forts of frangers amongst the lews. The first, Qui adveniebat de Gentilitate, & convertebatur ad Indaismum, &s. Who being originally of the Gentiles, had beene converted to the religion of the Iews, and were circumcifed, and lived amongst them: and such were bound, faith he, to observe the Sabbath, & omnes observantias legis, and all other rites of the Law of Moles. This is evident by that in the 12. of Exod. where it is faid, that every man-servant bought with money, when he was circumcifed should eat the Passeover: but that the forreiner and hired servant (conceive it not being circumcifed) might not eat thereof. The other fort of frangers, were such as lived amongst them onely for a certaine time, to trade and traffique; of upon any other businesse, of what fort soever. And they, er faith he, were not obliged by the Commandment to " keepe the Sabbath, Quia non poterant cogi ad aliquam ec observantiam legalem, nist vellent assipere circumcifioec nem: Because they could not be confrained to any le-" gall ordinance, except they would be circumcifed, " which was the doore unto the rest. Finally, he resolves it thus, that by the ftranger within their gates, which by the Law were bound to observe the Sabbath; were only meant such strangers, De Gentilitate ad Judaismum converse, which had renounced their Gentilisme, and embraced the Religion of the Iews. And he refolved it fo, no doubt, according to the practice of the Iews, amongst whom he lived and to the doctrine of the Rabbins, amongft CHAP. 8.

mongst whose writings he was very conversant. Lyra, himself a few, and therefore one who knew their customes as well as any, doth affirme as much; and tels us that the franger, in the Law intended, Gentilis eft conversus ad ritum Judaorum, is such a stranger as had been converted to the Iewish Church. And this may yet appeare, in part, by the prefent practice of that people, who though themselves milke not their kine, on the Sab-" bath day, Permissum eft iu ut die Sabbatino dicant Buxdorf. syna-" Christiano, &c. Yet they may give a Christian leave to 302.4.11. of performe that office; and then to buy the milk of him " for a toy, or trifle. Adde here what formerly we noted of their fervants. Of whom we told you out of Rabbi Maimony, that if they were not circumcifed, or baptized, they were as fojourning strangers; and might do work for themselves openly on the Sabbath, as any of the Israelites might on a working day. By which it seemes, that strangers, yea, and fervants too, in case they were not circumcised, or otherwise initiated into their Churches, were not obliged to keepe the Sabbath. And here it is to be oblerved out of Rabbi Maimony, that servants not being circumcifed, might lawfully worke on the Sabbath for themselues, though not for their Masters: which plainly shews, that the Commandment of keeping holy the feventh day, in the opinion of the Rabbins, was given unto the Masters principally; and not unto the servants, but by way of Accessary. So then, it seemes, that by the fews themselves, the keeping of the Sabbath, was not taken for a morall Law; or supposed to concerne any but themselves, and those of their religion onely. For had they took it for a part of the Law of Nature, as universally to be observed as any other; they had not suffered it to be broke amongst them, before their faces, and that without controll or censure: no more, then they would have permitted a sojourning stranger, to blash heme their God, or publickly to fet up Idolatry, or without punishment

CHAP.8.

Pontin

to feale their goods, or deftroy their persons. The rather fince their Sabbath had prevailed fo farre, as to be taken up with other parts of their religion, in many principall Cities of the Roman Empire: or otherwife, by way of imitation, to much in use among the Gentiles. And this I have the rather noted, in this place and time, because that in these times, the Countrey of the lews was most reforted to by all forts of ftrangers; and they themselves in

favour with the Roman Emperours,

Philo: leg. ad Caium.

(5) Indeed these customes of the fews, did flie about the Roman Empire, with a swifter wing, by reason of that countenance which great Augustus Casar did shew both to the men, and unto their Sabbath. First, for the men. he did not onely fuffer them, to enjoy the liberty of conscience, in their owne Countrey; and there to have their Synagogues and publick places of affembly, as before they had : but he permitted them to inhabit a great part of Rome, and there to live according to their country lans. es udrisa ès rais legais is duais, and yet, faith he, he knew es that they had their Profenchas, or Oratories; that they " affembled in the same, especially on the holy Sabbaths; er and finally, that there they were instructed in their owne Religion. Then for the Sabbath, the Jews had anciently beene accustomed, not to appeare in judgement either upon the Sabbath day, or the Eve before. August w doth confirme this priviledge, bestows upon their Synagogues, the prerogative of Sanchuary, enables them to live according to the Laws of their own Countrey; and finally threatneth fevere punishment on those, which should prefume to do any thing against his Edict. The renour of which Edict is as followeth. Cafar Anguftus Pont. Max. Trib. Plob. itacenfet. Quoniam Judeorum gens semper fida & gratafuit populo Rom. &c. plas cet mihi de communi Senatus sententia, cos propriis mi legibus & ritibus, quibus utebantur tempore Hyrean

301 Antig.1.16. 6.10:

Pontificis Des maximi, & corum fanis jus Afyli manere, &c. neque cogs ad prestanda vadimonia Sabbatis, aut pridie Sabbatorum, post boram nonam in Parasceve, &c. Quod si quis contra decretum ausus fuerit, gravi poena multtabitur. In English thus. " Forasmuch as the Na-" tion of the Iems hath beene alwayes faithfull to the " Romans, &c. I have ordained with the confent of the " Senate, that they shall live according to their owne " rites and laws, which they observed in the time of " Hyrcansus Priest of the most high God: and that their " Temple shall retaine the right of a Sanctuary, &c. " And that they shall not be compelled to appeare be-" fore any Judge on their Sabbath dayes, or on the day " before in the afternoone; if any shall presume to do " contrary to our Decree, he shall be punished with a grievous punishment. This Edict was fet forth Anno 4045 . and after, many of that kinde, were published in feverall Provinces, by Mark Agrippa, Provost Generall under Cafar: as also by Norbanus Flaceus, and Julius Antonius, Proconsuls at that time; whereof see lofephus. Nay, when the Iews were growne so strict, that it was thought unlawfull either to give, or take an almes on the Sabbash day; Augustin, for his part, was willing not to break them of it; yet so to order and dispose his bounties, that they might be no loofers by fo fond a strictnes. For whereas he did ule to distribute, monethly, a certain donative, either in money, or in corne : this distribution fometimes happened on the Sabbath dayes, 878 878 244-" Carer, were sicovas, as Photo hath it, whereon the Iews " might neither give nor take, neither indeed do any " thing that did tend to sustenance. Therefore, saith he, it was provided, that their proportion should be given them els the vistegiar, on the next day after, that lo they might be made partakers of the publicke benefit. give nor take an Almes on the Sabbath day? Their fuperflition fure was now very vehement, feeing it would not

Phil legat, ad Caium. suffer men to do the works of mercy, on the day of mercie. And therefore it was more then time, they should be fent to schoole againe, to learne this lesson; I will have

mercy and not facrifice.

(6) And so indeed they were, sent unto Schoole to him, who in himself was both the teacher and the truth: For at this time our Saviour came into the world. And had there beene no other businesse for him to do: this onely might have feemed to require his presence; viz, to rectifie those dangerous errours, which had beene spread abroad, in these latter times, about the Sabbath. Theser. vice of the Sabbath, in the congregation, he found full enough. The custome was, to reade a Section of the law, out of the Pentatench or five Books of Mofes; and after, to illustrate, or confirme the same, out of some parallel place amongst the Prophets. That ended, if occasion were, and that the Rulers of the Synagogue did confent unto it; there was a word of exhortation made unto the people, conducing to obedience, and the works of piety. So farre it is apparant by that passage in the Acts of the Apostles; touching S. Paul, and Barnabas: that being at Antioch in Pisidia, on the Sabbath day, after the reading of the Law and Prophets, the Rulers of the Synagogue fent unto them, saying, Te men and brethren, if ye have any word of exhortation to freake unto the people, dicite, say on. As for the Law (I note this onely by the way) they had divided it into 54. Sections, which they read over in the two and fifty Sabbaths: joyning two of the shortest, twice, together, that so it might be all read over within the yeare; beginning on the Sabbath, which next followed the feast of Tabernacles, ending on that which camebefore it. So farre our Saviour found no fault, but rather countenanced & confirmed the custome, by his grations presence, and example. But in these rigid vanities, and ablurd traditions, by which the Scribes and Pharifees had abused the Sabbath, and made it of an ease to become drudgery:

Chap. 13.15.

drudgerie:in those he thought it requisite to detect their follies, and case the people of that bondage; which they, in their proud humours, had imposed upon them. The Pharifees had taught, that it was unlawfull on the Sabbath day, either to heale the impotent, or relieve the fick, or feed the hungrie : but he confutes them in them all, both by his Acts, and by his disputations. Whatever he maintain'd by argument, he made good by practife. Did they accuse his followers, of gathering corne upon the Sabbath, being then an hungred? he lets them know what David did, in the same extremitie. Their eating, or their gathering on the Sabbath day, take you which you will, was not more blameable, nay not so blameable by the law; as David's eating of the frew bread: which plainly was not to be eate by any, but the Priest alone. The cures he did upon the Sabbath, what were they more, then what themselves did daily do, in laying salves unto those Infants, whom on the Sabbath day they had circumcifed? His bidding of the impotent man to take up his bed, & get him gone, which seemed so odious in their eyes; was it fo great a toyle, as to walke round the walls of fericho, and beare the Arke upon their shoulders? or any greater burden to their idle backs, then to lift up the exe, and fet him free out of that dangerous disch, into the which the hasty beast might fal aswel upon the Sabbath, as the other daies? Should men take care of exen, and not God of man? Not fo, The Sabbath was not made for a lazie idoll, which all the Nations of the world should fall down, and worthip : but for the ease and comfort of the labouring man, that he might have some time to refresh his spirits, Sabbatum propter homine factum eft, the Sabbath, faith our Saviour, was made for man; man was not made to ferve the Sabbath, Nor had God so irrevocablie spoke the word, touching the fantisfying of the Sabbath, that he had left himselfe no power to repeale that Law; in cale he faw the purpose of the Law perverted: the

In Mandat.4.

Sonne of man, even he that was the Sonne both of God and Man, being Lord allo of the Sabbath. Nay it is rightly marked by some, that Christ our Saviourdid more works of charity on the Sabbath day, then on al other daies elfe, Zanchius observes it out of Irenaus, Sapins multo Chris stum in die Sabbati prestitisse operacharitatis, quam inaliu diebus; and his note is good. Not that there was lome urgent and extreme necessitie; either the Cures to be performed that day, or the man to perish. For if we look into the story of our Saviours actions, we finde no such matter, It's true, that the Centurions sonne, and Peters mother in law, were even fick to death: and there might be some reason in it, why he should haste unto their Cures, on the Sabbath day. But on the other fide, the man that had the withered hand, Matth. 13. and the woman with her flux of bloud 18. yeares together, Luk, 13. he that was troubled with the dropfie, Luk. 14. and the poore wretch which was afflicted with the palfie, foh. 5. in none of these was found any such necessity, but that the cure might have beene respited to another day. What then? Shall it be thought our Saviour came to destroy the Law? No, God forbid. Himselfe hath told us, that he came to fulfill it rather. He came to let them understand the right meaning of it; that for the refidue of time wherein it was to be in force, they might no longer be missed by the Scribes and Pharifees, and such blinde guides as did abule them. Thus have I briefly fummed together, what I findescattered in the writings of the ancient Fathers: which who defires to finde at large, may lookinto Irenam, li. 4.ca. 19. & 20. Origen, in Num. hom. 23. Tertull. li.4. contr. Marcion. Athanaf. hom. do Semente, p. 1061. & 1072. edit. gr. lat. Victor Antioch. eap. 3. in Marcum. Chryfost.hom. 39. in Matth. 12. Epiphan.li. I .heref. 30. n. 32. Hierom, in Matth. 12. Ambrof in cap. 3. Luk, li. 3. Augustin. cont. Faustum, li. 16. ca. 28. 6 li. 19. ca. 9. to descend no lower. With one of

Cont. Adimant.

of which last, Fathers layings, we conclude this list, Non ergo Dominne rescindit Scripturam, Vet. Test . Sed cogit in-" telligi. Our Saviours purpole, faith the Father, was not

" to take away the Law, but to expound it.

(7) Not then to take away the Law; it was to last a little longer. He had not yet pronounced, Consummatum of, that the Law was abrogated. Nor might it seeme so proper for him, to take away one Sabbath from us, which was reft from labour; untill hee had provided us of another, which was rest from finne. And to provide us fuch a Sabbath was to cost him dearer, then words and arguments. He healed us by his Word before. Now he must heale us by his stripes, or else no entrance into his rest, the eternall Sabbath. Besides the Temple stood as yet, and whilest that stood, or was in hope to be rebuilt, there was no end to be expected of the legall Ceremonies. The Sabbath, and the Temple did both end together; and which is more remarkable, on a Sabbath day. The lewes were still sicke of their old dilease, and would not stirre atoot on the Sabbath day, beyond their compasse: no,. though it were to fave their Temple, and in that their Sabbath, or whatsoever else was most deare unto them. Nay, they were more superstitious now, then they were before. For whereas in the former times, it had beene thought unlawfull, to take armes and make warre on the Sabbath day; unlesse they were assaulted and their lives in danger : now, to mei esphens overide ras adéputor, it was pro- lofeph. de belle nounced unlawfull even to treat of peace. A fine contradiction. Agrippa laid this home unto them, when first they entertain'd a rebellions purpose against the Romans, Tugurles Tà Tor à Cloudsur in, &c. If you observe the custome Iddia. 616. of the Sabbaths, and in them do nothing, it will be no " hard matter to bring you under: for so your Ancestors " found in their warres with Pompey, who ever deer ferred his works untill that day, wherein his enemics Were idle and made no resistance. Haea Calvorles de en To

4.4.64.4.

πολίμο τον πάτειον νόμον, &c. If on the other fide, you et take armes that day, then you transgreffe your Conner, Laws, your felves; and fo I fee no cause why you mould rebell. Where note, Agrippu calls the Subbath, a suftome, and their Countrey Law ; which makes it evident that they thought it not any Law of Nature, Now what Agrippa faid, did in fine fall out : the Citie being taken on the Sabbath day, as fof. Scaliger computes it; or the Parasceve of the Sabbath, as Rab, Isfer hath determined. Most likely that it was on the Sabbath day, it selfe. For Dion speaking of this warre, and of this taking of the Citie, concludes it thus, & To mir To itegoroxuna co duri vi Kodre fuspa, fir pudaton en aud ver indates officer, efalant " Hiernfalem, faith he, was taken on the Saturday, which " the Iews most reverence til this day. Thus fell the Temple of the Iems, and with it all the Ceremonies of the Law

Lib. 66.

Demonft.1.1.c.6 of Mofes. Since when, according as Enfebine telsus te mount Espalar & Mutter, &c. It is not lawfull for ther er people, either to facrifice according to the Law, or to " build a Temple, or erect an Altar, to confecrate their er Priefts, or anoint their Kings, with rus x! Maria marmy pur et xai espras curencie, or finally, to hold their folemneaf-

" femblies, or any of their Festivals, ordained by Moses,

(8) For that the Sabbath was to end with other legal Ceremonies, is by this apparant, first, that it was an institute of Mofes; and tecondly, an institute peculiar to the Fewiff Nation; both which we have already proved : and therefore was to end with the Law of Mofes, and the state of Iemrie. Pathers there be good store, which affirme as much: fome of the which shall be produced to expresse themselves, that we may see what they conceived of the abrogation of the Subbath. And first for Justin Martyr, it is his chiefe scope and purpose in his conference with Trypho, to make it manifest and unquestionable at that as there was no use of Circumcision, before Abrahams time, nor of the Sabbathuntill Mofes, & de ruy opioious est geria, fo

Dial. cum Try. phone,

nei-

neither is there any use of them, at this present time: that as it took beginning then, fo it was now to have an end. Tertulian in his argument against the Marcionites, draws Adv. Marc la out this conclusion. Adtempus & prafentis canfa neceffi. tatem convaluisse, non ad perpetui temporis observationem; " That God ordained the Sabbath, upon speciall reasons, " and as the times did then require; not that it should " continue alwayes. Saint Athanafim thus discourseth: " When God, faith he, had finished the first Creation. " he did betake himselfe to reft, & De Ten to aissame er a Ti nuipa Tij sessun, &c. and therefore those of that " creation, did celebrate their Sabbath on the seventh " day. But the accomplishment of the new creature " hath no end at all, and therefore God still worketh, " as the Gospel teacheth. Hence is it, that we keepe no " Sabbath, as the ancients did, expecting an eternal! Sab-" bath, which shall have no end. That of S. Ambrofe, Synagoga diemobservat, Ecclesia immortalitatem, comes most neare to this. But hee that speaks most fully to this Epift'721.9. point, is the great S. Aufin ; and what he faith, shall be delivered under three several heads. First, that the Sabbath is quite abrogated; Tempore gratierevelate, observatio illa Sabbati, qua unisu diei vacatione figurabatur, ablata of ab observatione fidelium : The keeping of the Sabbath,

is taken utterly away, in this time of Grace. De Gen. adlit. 1.4. c. 13. See the like, ad Bonifac. 1. 3. Tom. 7. contra Fanft. Man. 1.6.c.4. Qui ex N. Teft. 69. Secondly, that the Sabbath was not kept in the Church of Christ; In illis decem precepti, excepta Sabbati observatione, dicatur mibi quid non sit observandum à Christiano, de sp. " & lit.c. 14. What is there (faith the Father) in all the " Decalogue, except the keeping of the Sabbath, which is " not punctually to be observed of every Christian? More of the like occurres de Genefi contr. Manich 1.1.6,22.cont. Adimant. ca. 2. Qu. in Exod.l. 2. qu. 173. And Thirdly, that it is not lamfull for a Christian to observe the Sab-

bath ..

thine

De Vill eredendi 6,3.

bath. For fpeaking of the Law, how it was a Padagorus, to bring us unto the knowledge of Christ; he addes, that in those Institutes and Ordinances, Quibus Christiania nti fas non eft, quale eft Sabbatum, circumcifio, facrificia, se &c. which are not lawfull to be used by any Christian " fuch as are the Sabbath, circumcifion, facrifices, and fuch other things; many great mysteries were contained. And in another place, Quisquis diem illum observat, ficut litera sonat, carnaliter sapit. Sapere autem secundum carce nem mors eft. He that doth literally keep the Sabbath, " favours of the flesh; but to favour of the flesh is death, Therefore no Sabbath to be kept by the fonnes of life.

De Sp. & lit.c. 14.

> (9) No Sabbath to be kept at all? Wee affirme not for We know there is a firitual Sabbath, a Sabbath figured out unto us in the fourth Commandement, which every Christian man must keepe, who doth desire to enter into the rest of God. This is that Sabbath which the Prophet Isaiah hath commended tous. Bleffed is the man that keepeth the Sabbath from polluting it. Quid autem fabbatum est qued pracipit observandum, &c. What Sabbath is it, " faith S. Hierome, which is here commanded ? The fol-" lowing words, faith hee, will informe us that, keeping our hands from doing evill. This is the Sabbath here commanded, Si bona faciens quiescat à malis, it doing " what is good we do rest from sin. Nor was this his conceit alone; the later Writers to expound it. The Prophet in this place, faith Ryver, thus prophecies of the Church of Christ, Bleffed is the man that keepeth the Sabbath from polluting it, and keepeth his hands from doing any evil. Vbi cuftodire Sabbatum in Ecclesia Christiana, est cuftodire manus suas à malo. And in these words, saith hee, to keep a Sabbath in the Christian Church, is onely to preferve our hands from doing evill. The like firitual Sabbath doth the man of God prescribe unto us in the 18 Chap. of his book. If then turn away thy feet from the Sabbath, from doing thy pleasure on my holy day, &c. not doing

In Decalog.

Perfe. 13,14.

thine own way, nor finding thine own pleasure, nor fleaking thine owne words : then falt thou delight thy felfe in the Lord, and I will cause thee to ride upon the bigh places of the earth, &c. What faith S. Hierome unto this? It must be understood, saith he, fpiritually. Alioquin fi hac tantum In locum, prohibentur in Sabbato, ergo in aliu fex diebus tribuitur " nobis libertas delinguendi. For otherwise, if those things " above remembred, are prohibited onely on the Sab-" baths; then were it lawfull for us on the other dayes, " to follow our own finfull courses, speake our own idle words, and pursue our owne voluptuous pleasures : " which were most foolish to imagine. And so saith Ryver too for the moderne Writers, Perpetuam ab In Decalog. omnibus operibus noftris vitiosis ceffationem, &c. That ever-" lasting rest from all finful works, which is begun in this " life, here; and finished in the life to come; is fignified " and represented by those words of Isaiab, cas 8. They therefore much mistake these Texts, and the meaning of them, who grounding thereupon, forbid all manner of recreations and lawfull pleasures, on their supposed Sabbath day; as being utterly prohibited by Gods holy Prophet. The Iews did thus abuse this Scripture, in the times Maymon, ap. before : and made it an unlawfull matter, for any man to Ainf. in Ex. 20. walke into the fields, or to see his Gardens on the Sabbath day; either to marke what things they wanted, or how well they prospered : because this was to doe his own pleasure, and so forbidden by the Prophet. But those that understand the spirituall Sabbath, apply them to a better purpose; as was shewed before. And for the Chrifian or firituall Sabbath, what it is, and in what things it doth confift, besides what hath been said already wee shall adde something more from the ancient Fathers. If any man, faith Instin Martyr, which hath been formerly Bial cum Trya perjured person, a deceiver of his Neighbours, an in-phon. continent liver, repents him of his fins, and amends his life: neu στουββάτηκε το τενφερά κι άληθητά, σοββαιτά το θεί,

Tract.19. in

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Hem. 35.

Hom.39.in Malb.12. That man doth keepe a true and holy Sabhash to the Lord his God. See to this purpose allo, Clemens of A. lexandria, Strom 1.4. So Origen, Omnis qui vivir in Ohri. fto femper in Sabbatis vivit; That man, whose life is hid with Christ in God, keeps a daily Sabbath, See to that purpose, Hom. 23. in Numbers. Macarine telsus also, that the Sabbath given from God by Mofes, was a Type onelyanda shadow of that real Sabbash To disquire To Juy and is xuels, given by the Lord unto the foule. Moreful. ly Chryloftome in The oallars pessa nd Sia marrie coprationi. " &c. What use, saith he, is there of a Sabbath, to him " whole conscience is a continual Feast, to him whole conversation is in Heaven? For now we feast it every day, doing no manner of wickednesse, but keeping a " fpirituall reft, holding our hands from coverousnesse our bodies from uncleannesse. What need wee more? "The Law of righteonfnesse contains ten Commande-" ments. The first, to know one God; the second to abfraine from Idols; the third not to prophane Gods Name; The fourth, Sabbatum celebrare fpirituale, to keepe the true firituall Sabbath, &c. So hee that made the Com imperfectum, on Saint Marthewes Gofpel, Saint Augus fine finally makes the fourth Commandement, fo farre as it concerns us Christians, to be no more then requies ordis, & tranquilitas mentis, quam facit bona conscientia, the " quiet of the heart, and the peace of minde occasioned et by a good conscience. Of any other Sabbath to be looked for now, the Fathersutterly are filent; and therefore we may well refolve, there is no fuch thing.

prec. & 10. plagarum.

Hom. 49 : 18

Math.24

(10) Yet notwithstanding this, the Iewes still dote upon their Sabbath; and that more sortishly, and with more superstition far, then they ever did. A view where of I shall present you, and so conclude the first part of this present argument. And first for the Paraseeves, or their Eves, Buxdorsius thus informes us of their vaine behavi-

Synag. Ind. t. 10: Our. Die Veneris finguli unques de digitie abscindunt, &c.

On

CHAR.S

" On Friday in the afternoon, they pare their nailes, and " whet their knives, and lay their holyday-clothes in " readinesse, for the reception of Queen Sabbath, for so " they call it:and after lay the cloth, & fet on their meat, " that nothing be to be done upon the morrow. About " the evening goes the Sexton from door to door, com-" manding all the people to abstaine from work, and to " make ready for the Sabbath. That done they take no " work in hand. Onely the women, when the Sun is neer " its fetting, light up their Sabbath. lamps in their dining " roomes; and fretching out their hands towards them, give them their bleffing and depart. The morrow they " begin their Sabbath, very early; and for an entrance " thereunto, array themselves in their best clothes, and " their richest jewels : it being the conceit of Rabbi So-" lomon, that the memento in the Front of the fourth Com-" mandement, was placed there especially, to put the Iews " in mind of their holy-day Garments. Nay, so precise they are in these preparations, and the following rest ; that if a Iew go forth on Friday, and on the night falls short of home, more then is lawfull to be travailed on the Sabbath day: there must hee set him downe, and there keepe his Sabbath, though in a Wood, or in the Field, or the highway side, without all fear of wind or weather, of Theeves or Robbers, without all care also of meat and drink Periculo latronum pradonumque omni, penuria item omni cibi potulque, negleltis, as that Authour hath it. For their behaviour on the Sabbath, & the Arange niceties wher with they abuse themselves, he describes it thus. Equis aut asi- Id.cap. 11. nus, Domini ipsius Rabulo exiens, frænum aut capistrum non aliud quicquam portabit, &c. An horse may have a bri-" dle, or an halter, to leade, not a faddle to load him; and " he that leadeth him, must not let it hang to loofe, that it " may feeme he rather carrieth the bridle, then leads the " Horfe. An Hen must not weare her hose, sowed about ther leg. They may not milke their Kine, nor eat any of

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the milke, though they have procured lome Christian to do that worke ; unleffe they buy it. A Taylour may " not weare his Needle sticking on his sleeve. The lame may use a staffe, but the blinde may not. They may not " burthen themselves with Clogs or Pattens, to keepe " their feet out of the dirt : nor rub their Shooes, if foule. against the ground; but against a wall : nor wipe their dirtie hands with a cloth or Towel; but with a Cowe or Horses tayle they may do it lawfully. A wounded man " may weare a plaster on his fore, that formerly was aper plyed unto it : but if it fall off, hee may not lay it on a. er new, or bindeup any wound that day, nor carry moee ney in their purses, or about their clothes. They may or not carry a fan or flap to drive away the Flies. If a Flea bite, they may remove it, but not kill it; but a Lowfe " they may: yet Rabbi Eliozor thinks one may as law. " fully kill a Camel. They must not fling more Corn unto their Poultry, then will ferve that dayslest it may grow " by lying still, and they be said to sowe their Corn upon " the Sabbath. To whistle a tune with ones mouth, or of play it on an instrument, is unlawfull utterly: as also to knocke with the ring, or hammer of a doore; or " knocke ones hand upon a Table, though it be onely to " Still a childe. So likewise, to draw letters either in dust or ashes, or on a wet-board is prohibited; but notto " fancie them in the aire. With many other infinite abfurdities of the like poore nature, where with the Rabbing have been pleased to assist their brethren, and make good fport to all the World, which are not either Iems, or Iem. ifily affected. Nay, to despight our Saviour, as Buxdorfin tels us, they have determined fince, that it is unlawfoll to lift the Oxe or Affeout of the ditch, which in the ftricteft time of the Pharifaicall rigours, was accounted lawfull, Indeed the marvaile is the leffe, that they are so uncharitable to poore Brute creatures; when as they take fuch little pitty upon themselves, Crantzius reports aftory of a low

of

of Magdeburg, who falling on the Saturday, into a Privy, would not be taken out, because it was the Sabbath day: and that the Bishop gave command, that there hee should continue on the Sanday also: so that betweene both, the poore Iew was poyloned with the very stinke. The like our Annals do relate of a Jew of Tewkesbury; whose story being cast into three riming Verses, according to the Poetry of those times, I have here presented and translated: Dialogue-wise, as they first made it.

Tende manu Solomon, ut te de stercore rollam.

Sabbata nostracolo, de stercore surgere nolo.

Sabbata noftra quidem, Solomon celebrabis ibidem.

Friend Bolomon, thy hands up-reare, And from the jakes I will thee beare.

Our Sabbath I so highly prize, That from the place I will not rife.

Then Solomon, without more adoe, Our Sabbath thou shalt keepe there too.

For the continuance of their Sabbath, as they begin it early on the day before; so they prolong it on the day till lateat night. And this they do in pitie to the souls in Hell; who all the while the sabbath lasteth, have free leave to play. For as they tell us, filly wretches, upon the Eve before the sabbath, it is proclaimed in Hell, that every one may go his way, and take his pleasure: and when the sabbath is concluded, they are recalled again to the house of torments. I am ashamed to meddle longer in these trifles, these dreames and dotages of infatuated men, given over to a reprobate sense. Nor had I stoodso long

lope

long upon them, but that in this Anatomic of the Jonia follier, I might let lome amongst us tee, into what dans gers they are falling. For there are some, indeed too many, who taking this for granted, which they canot prove, that the Lords Day succeeds into the place and rights of the Iewish Sabbath; and is to be observed by vertue of the fourth Commandement : have trenched too neere upon the Rabbins, in binding men to nice & ferupulous ob fervances; which neither we, nor our Fore-fathers, were ever able to endure. But with what warrant they have made a Sabbath day, in the Christian Church, where there was never any known in all times before; or upon what authority, they have prefumed to lay fuch heavy barthens, upon the consciences of poor men, which are free in Christ: wee shall the better see, by tracing downe the story from our Saviours time, unto the times in which we live. But I will here fet down and reft, befeeching God, who enabled me thus farre, to guide me on wards to the end,

Tu qui principio medium, medio adjice finem.

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HISTORY

OF THE SABBATH

THE SECOND BOOK.

From the first preaching of the Gospel, to these present times.

PET. HEYLYN.

Coros s.2.16,17.

Let no man judge you in meate or in drink, or in respect of an holy day, or of the new Moone, or of the SABBATB dayes: which are a shadow of things to come, but the body is of Christ.

LONDON,

Printed by T. Cotes, for Henry Seyle, at the Tygers head in Saint Pauls Church-yard, 1 6 3 6.

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To the Christian Reader!

Nd fuch I hope to meete with, in this part especially; which treating of the affaires of the Christian Church, cannot but be displeasing unto them.

which are not Christianly affected. Our former Booke wee destinated to the lewish part of this enquiry; wherein, though long it was before we found it, yet at the last we found a Sabbath. A Sabbath which began with that State and Church, and ended also when they were no longer to be called a Nation; but a dispersed and scattered ruine of What once they were. In that Which followeth, our enquiry must be more diffused, of the same latitude with the Church; a Church not limited & confined to some Tribes and Kindreds, but generally spreading over all the world. Wee may affirme it of the Gospel, what Florus sometimes said of the state of Rome. Ita late per orbem terrarum arma circumtulit, ut qui res ejus legunt, non unius populi, sed generis humani facta discant. The history of the Church, and of the World, are of like extent. So that the fearch berein, as unto mee it was more paine-

painfull in the doing, fo unto thee will it be more pleasing being done; because of that variety which it will afford thee. And this Part we have called the History of the Sabbath too; although the institution of the Lords Day, and entertainment of the same in all times and Ages since that institution, bee the chiefething whereof it treas teth. For being it is said, by some, that the Lords Day succeeded by the Lords appointment, into the place and rights of the levvish Sabbath; fo to be called, and so to bee observed, as the Sabbath was: this booke was wholy to bee spent in the search thereof, whether in all, or any Ages of the Church, either such doctrine had bin preached, or such practise pressed, upon the consciences of Gods people. And search indeed we did with all care and diligence, to see if wee could finde a Sabbath, in any evidence of Scripture, or Poritings of the boly Fathers, or Edicts of Emperours, or Decrees of Councels; or finally in any of the publike Acts & Monuments of the Christian Church. But after severall searches made, upon the alias, and the plurics, wee still returne, Non est inventus; and thereupon resolve in the Poets language, Et quod non invenis usquam, esse putes nusquam; that which is no where.

Tothe Reader

where to be found, may very strongly bee concluded not to be at all. Buxdorfius in the II. Chapter of bis Synagoga Iudaica, out of Antonius Margarita, tels us of the lewes, quod die fabbatino, præter animam consuetam, præditi funt & alia; that on the Sabbath day, they are persuaded that they have an extraordinary soule infused into them, which doth enlarge their hearts, and rowze up their spirits, Vt Sabbatum multo honorabilius peragere possint, that they may celebrate the Sabbath with the greater honour. And though this sabbatarie foule, may by a Pythagoricall μετεμιθύχωπει seeme to have transmis grated from the Jevves, into the bodies of some Chriftians, in thefe later dayes : yet I am apt to give my selfe good hopes, that by presenting to their view, the constant practise of Gods Church in all times before, and the consent of all Gods Churches at this present; they may be disposseffed thereof without great difficulty. It is but anima superflua, as Buxdorfius calsit; and may be better spared, than kept, because super-Auous. However I shall easily perswade my selfe, that by this generall representation of the state and practise of the Church of Christ, Imay confirme the wavering, in a right perswasion; and assure 143

affare fuch as are already well affected, by fhen ing them the perfect harmony and agreement, which is betweene this Church and the purel times. It is our constant prayer to almighty God, aswell that bee would strengthen such as doe stand, and confirme the weake, as to raise up those men which are already fallen into sime and errour. As are our prayers, such should be also our endeavours; as univerfall to all forts of men, as charitable to them in their severall cases and distresses. Happy those men, who do aright dis. charge their duties, both in their prayers, and their performance. The blessing of our labours wee must leave to him, who is all in all: without whom all Pauls planning, and Apollos watering, wil yeeld poore increase. In which of these three states soever thou art 200d Christian Reader, le me beseech thee kindly to accept these paines; which for thy Jake were undertaken that fol might, in some poore measure, be an instrument, n ftrengthen or confirme, or raise thee; as thy cafe requires. This is the most that I defire, and lesse than this thou couldst not do, did I not desin it. And fo fare thee well.



THE HISTORY OF THE SABBATH:

The fecond Booke.

CHAP. I.

That there is nothing found in Scripture, touching the keeping of the LORDS DAY.

⁽¹⁾ The Sabbath not intended for a perpetuall ordinance. (2) Preparatives unto the dissolution of the Sabbath, by our Saviour Christ. (3) The Lords day not enjoyned in the place thereof, either by Christ, or his Apostles: but instituted by the authority of the Church.

A 2 4 (4) Our

(4) Our Saviours refurrection on the first day of the weeke, and apparitions on the fame, make it not a Sabbath (5) The comming downe of the Holy Ghoft, upon the fire day of the weeke makes it not a Sabbath. (6.) The fift day of the weeke not kept more like a Sabbath, than the other dayes, by Saint Peter, Saint Paul, or any other of the (7) Saint Paul frequents the Synagogue Apostles. on the Towish Sabbath and upon what reasons . (8) What was concluded against the Sabbattinithe Councell holden in Hierusalem. (9) The preaching of Saint Paul at Troas. upon the first day of the weeke, no argument, that then that day was fet apart by the Apostles, for religious exercises, (10) Collections, on the first day of the week, I Cor. 16. conclude as little for that purpose. (II) Those places of Saint Paul, Galat. 4.10. Coloff. 2.16. doe prove invincibly that there is no Sabbath to be looked for. (12) The first day of the weeke not called the Lords day, untill the end of the first age: and what that title addes unto it.

(1)



Ee shewed you in the former booke, what did occurre about the Sabbath, from the Creation of the world, to the destruction of the Temple : which comprehended the full time of 4000. yeares, and upwards, in the opinion of the most and best Chronologers,

Now for five parts of eight, of the time computed, from the Creation to the Law, being in all 2540 yeares, and fomewhat more; there was no Sabbath knowne at all, And for the fifteene hundred, being the remainder, it was not so observed by the Iewes themselves, as if it had been any part of the Law of Nature : but sometimes kept, and fomerimes broken; either according as mens private bufine fes.

PART. 2.

3

finesses, or the affaires of the republicke, would give way unto it. Never such conscience made thereof, as of adultery, murder, blathemy, or idolatry; no not when as the Scribes and Pharisees had most made it burdensome: there being many casus reservati, wherein they could dispense with the fourth Commandement, though not with any of the other. Had they beene all alike, equally naturall and morall, as it is conceived; they had beene all alike observed, all alike immutable : no jot nor syllable of that law, weh. was ingraft by nature in the foule of man, being Lut. 16.17. to fal to the ground, till heaven & earth shall passe away, and decay together; till the whole frame of Nature, for preservation of the which that Law was given, bee dissolved for ever. The Abrogation of the Sabbath which before we spake of, shewes plainly that it was no part of the Morall law, or Law of Nature: there being no lam naturall, which is not perpetuall. Tertullian takes it Contr. Mare. for confest, or at least makes it plaine and evident, Temporale fuisse mandatum quod quandoque cessaret, that it was onely a temporary constitution, which was, in time, to have an end. And after him, Procopius Gazaus, in his notes on Exodus, layes down two severall forts of lawes, whereof some were to be perpetuall, and some were not; of which last fort were Circumcision, and the Sabbath, Que duraverunt usque in adventum Christi, which lasted till our Saviours comming; and he being come, went out infensibly of themselves. For as S. Ambrose rightly tels In Col. 2.16: "us, Absente imperatore imago ejus habet autoritatem, pra-" Sente non habet, &c. What time the Emperour is ab-"fent, we give fome honour to his State, or representati-" on; but none at all, when he is present. And so, saith "he, the Sabbaths, and new-moones, and the other festivals, "before our Saviours comming, had a time of honour, "during the which they were observed : but he being "present once, they became neglected. But hereof wee (2) Neg--

CHAP.I.

(2) Neglected, not at once, and upon the sudden; but leafurely and by degrees. There were preparatives unto the Sabbath, as before we shewed, before it was proclaimed, as a Lam, by Moses: and there were some preparatives required, before that law of Moses was to be repealed. These wee shall easiliest discover, if wee shall

please to looke on our Saviours actions: who gave the first hint unto his disciples, for the abolishing of the Sabbath, amongst other ceremonies. Its true, that he did fre-

quently repaire unto the Synagogues on the Sabbath dayer; and on those dayes, did frequently both reade and ex-

pound the Law, unto the people. And he came to Nazareth; saith the Text, where hee had beene brought up, and as his custome was, he went into the Synagogue on the Sab.

bath day, and stood up to reade. It was his custome so to doe, both when he lived a private life, to frequent the Gnagogue; that other men might doe the like, by his good

example: and after when he undertooke the ministery, to expound the Law unto them, there; that they might be the better by his good instructions. Yet did not hee

conceive that teaching or expounding the word of God, was annexed onely to the synagogue, or to the Sabbath. That most divine and heavenly Sermon, which takes up

three whole Chapters of S. Matthewes Gospel, was questionlesse a weeke dayes worke: and so were most of

those, delivered to us in S. Iohn; as also that, which he did preach unto them from the ship-side, and divers others, Nay the text tells us, that hee went through every City,

and Village, preaching, and shewing the glad tydings of God. Too great a taske to be performed onely on the Sabbath

dayes: and therefore doubt wee not, but that all dayes equally were taken up, for so great a businesse. So when hee sent out his Apostles, to preach the kingdome of God,

hee bound them not to dayes and times, but left all at liberty: that they might take their best advantages, as occasion was; and lose no time in the advancing of their

Masters

Luk 4.16.

Lst 8.1.

Masters service. Now as in this, hee seemed to give all dayes the like prerogative, with the Sabbath; 10 many other wayes, did he abate that estimation, which generally the people had conceived of the Sabbath day. And howfoever the opinion which the people generally had conceived thereof, was grounded, as the times then were, on superstition rather, then true sence of piety : yet that opinion once abated, it was more eafily prepared for a dissolution; and went away at last, with lesse noise and clamour. Particulars of this nature we will take along, as they lye in order. His casting out the uncleane spirit, out of a man, in the synagogue of Cupernaum, on the Sabbath day; his curing of Peters wives mother, and healing many which were ficke of diverse diseases, on the selfe same day: being all workes of marvellous mercy, and effected onely by his word, brought no clamour with them. But when he cured the impotent man, at the poole of Bethesda; and lob. 5. had commanded him to take up his bed and walke; then did the Iewes begin to perfecute him, and feeke to flay him. And how did he excuse the matter? My Father worketh hitherto, saith he, and f also worke: Ostendens per hac, in nullo Ham. 23. in sesuli hujus Sabbato requiescere Deum, a distensationibus Numer. mundi, & provisionibus generis humani. Whereby, saith Ori-" gen, he let them understand, that there was never any, " Sabbath, wherein God rested or left off, from having "a due care of mankinde: and therefore neither would "he intermit fuch a weighty businesse, in any reference "to the Sabbath. Which answer when it pleased them not, but that they fought their times to kill him; he then remembreth them how they themselves upon the Sab- 10h 7. bath used to circumcife a man, & that as lawfully he might do the one, as they the other. This precedent made his disciples a little bolder, then otherwise perhaps they wold have beene , Pulling the eares of corne, and rubbing them Met. 12. with their hands, and eating them to fatisfy and allay their Li I haref. 30 hunger : which Epiphanius thinkes they would not have n.3 2.

relation

6 CHAP.2.

done, though they were an hungred, had they not found both by his doctrine and example, that the Sabbath did beginne to be in its declination. For which, when he, and they, were joyntly questioned by the Pharifees, he choaks them with the instances of what David did in the same extremity, when hee eate the shew-bread; and what the Priests did every Sabbath, when they sew the Sacrifices. In which it is to be considered that in these severall defences, our Saviour goes no higher then the legall ceremonies, the sacrifice, the shew-bread, and the Circumcisi. on. No argument or parallell case drawne for his justification, from the morall lam; or any fuch neglect thereof, on the like occasions. Which plainely shews, that he conceived the Sabbath to be no part or member of the morall law; but onely to be ranked amongst the Mosaicall ordinances. It happened on another Sabbath, that in the Synagogue he beheld a man with a withered hand; and called him forth, and made him come into the midst, and stretch out his hand, and then restored it. Hereupon the Authour of the Homilie enrituled de Semente, ascribed to Athanafins, hath noted thus, emper en saccara Ta' Tor Saunaτυργημα των επιδεότερα, that Christ reserved his greatest "miracles for the Sabbath day: and that hee bad the "man stand forth, in defiance as it were of all their ma-"lice, and informing humor: His healing of the woman which had beene crooked 18. yeares, and of the man that had the droppie; one in the synagogue, the other in the house of a principall Pharises, are proofe sufficient that he feared not their accusations. But that great cure he wrought on him that was borne blinde, is most remark. able to this purpose. First, in relation to our Saviour, who had before healed others with his word alone; but here he spit upon the ground, and made clay thereof, and L.I. Haref. 30 anointed the eyes of the blinde man with the clay ; Topor &

Est mixor ovegras, but to mould clay and make a platter,

was questionlesse a worke, so saith Epiphanius, Next in

Lut. 6.6.

Hom. de Se= mente.

Tob.9.

0.32.

relation to the patient, whom he commanded to goe into the poole of Siloam, and then wash himselfe : which certainely could not be done without bodily labour. Thefe words and actions of our Saviour, as before we faid, gave the first hint to his disciples for the abolishing of the Sabbath, amongst other ceremonies; which were to have an end, with our Saviours fufferings; to be nailed with him. to his Croffe, and buried with him, in his grave, for ever. Now where it was objected in S. Austins time, why Christians did not keepe the Sabbath, since Christ affirmes it of himself, that he came not to destroy the Law but to fulfill it: the Father thereto makes reply, that therefore they "observed it not, Quia quodea figura profitebatur, jam Com Fauft 1. " Christus implevit, because our Savior had fulfilled what 19:6.9. "ever was intended in that Law, by calling us to a spiri- Lib. 1, ba, 3 0 tuall rest, in his owne great mercy. For as it is most tru- " 324 ly faid by Epiphanius, 87 @ is Toura ou CCaror, x at offor, & พัช कि में ширду ouiscaror, &c. He was the great and ever-" lasting Sabbath, whereof the lesse (and temporall) Sab-"chath was a type and figure, which had continued till "his comming : by him commanded in the law; in him "destroyed, and yet by him fulfilled in the holy Gospel." So Epiphanius.

(3) Neither did he, or his disciples, ordaine another Sabbath in the place of this, as if they had intended onely to shift the day; and to transferre this honour to some other time. Their doctrine and their practife are directly. contrary, to fo new a fancy. It is true, that in some tract of time, the Church in honour of his resurrection, did ser apart that day on the which he rose, to holy exercises: but this upon their owne authority, and without warrant from above, that we can heare of; more then the generall warrant which God gave his Church, that all things in it be done decently, and in comely order. This Hom de Sez is that which is told us in the Homilie, inscribed as for-mente. merly wee noted, unto Athanasius: กนพีนเรา ซีก มบอเฉมทิง

sha f avasasi, we honour the Lords day for the resurre-

Hom. 3 . de

Ep.119.

Li.5.c.22.

De Sabb.&

Charles And And

Etion. So Maximus Taurmenfis, Dominicum diem ideo solennem effe, quia in eo salvator, velut sol oriens, discuffic infernorum tenebris, luce resurrectionis emicuerit; That the Lords day is therefore folemnely observed, because thereon our Saviour, like the rifing Sun, dispelled the clouds of hellish darkenes, by the light of his most glo. rious resurrection. The like S. Austin, Dies Dominicu Christianis resurrectione Domini declaratus eft, & ex ille " cepit habere festivit atem suam. The Lords day was made knowne, faith he, unto us Christians, by the resurrection, "and from that began to be accounted holy. See the like, lib. 22 .de Civit . Dei, c. 30. @ ferm. 15. de Verbis Ap. stoli. But then it is withall to be observed, that this was onely done on the authority of the Church, and not by any precept of our Lord and Saviour, or any one of his Apostles. And first, besides that there is no inch precen extant at all in holy Scripture, Socrates hath affirmed it in the generall, σκίπον μεν είναι τοῖς Αποςόλοις, & περλ ήμερο EOFTESTROV VOLLOST THE &c. that the designes of the Aposto was not to bufie themselves in prescribing festivall dayes but to instruct the people in the wayes of godlinesse. Now lest it should be said, that Socrates being a Novain an, was a profest enemy to all the orders of the Church we have the same, almost verbatim, in Nicephorus, lib. 12 eap. 32, of his Ecclesiasticall History. S. Athanasim sain as much, for the particular of the Lords day, that it was taken up by a voluntary usage in the Church of God, without any commandement from above. Tomes in intri-« λαθο ςυλάθεν &c. As faith the Father, it was command. ed at the first, that the Sabbath day should be observed, "in memory of the accomplishment of the world:

" doe we celebrate the Lords day, as a memoriall of the

rence here delivered by that Reverend Prelate. Of the Jews Sabbath it is faide, our differ intribate, that it was

com-

PART. 2.

commanded to be kept: but of the Lords day there is no commandement, onely a positive musices, an honour voluntarily afforded it by confent of men. Therfore whereas we find it in the Homilie, entituled De Semente, werenne à aberos To ode Calle nuisear, ois avenalus, that Christ transferred the Sabbath to the Lords day; this mult be understood, not as if done by his commandement, but on his occasion: the refurrection of our Lord upon that day, being the principall motive, which did induce his Church to make choice thereof, for the affemblies of the people. For otherwife that Authour whofoever he was, would plainely croffe what formerly had beene faide by Athanafus, in his Tipings; and not him onely, but the whole cloud of witnesses, all the Catholieke Fathers in whom there is not any word which reflects that way; but much in affirmation of the contrary. For besides what is said before, and ellewhere shall be faid in its proper place; The Councell held at Paris, Anno. 829. ascribes the keeping of the Loras day, at most to Apostolicall tradition, confirmed by the authority of the Church. For so the Councell, Christianorum religiofa devotionis, que ut creditur Apostolorum cap. 50. traditione immo Ecclesia autoritate descendit, mos inolevit, Mt Dominicum diem, ob Dominica refurrectionis memoriam, honorabiliter colat. It is a custome of long standing in "the religious devotion of the Christian people, which "as it is conceived, descended from the tradition of the " Apostles, but rather from the authority of the Church, "that they doe honour the Lords day, in memorie of the Lords refurrection. Where note, the Synod calls it a custome onely; and such a custome as was chiefely founded on the authority of the Church. And last of all : Toftatus puts this difference, betweene the Festivals of the old testament, and those now solemnized in the new: that in the old testament, God appointed all the festivals which were to be observed in the Iewish Church:in novo sulta festivitas a Christo legislatore determinata est, sed in Ecclefia :

CHAP. L

Cap. 24. v. 20. and what the Protestant Divines have affirmed herein; we fhall hereafter see in their proper places. As for these words of our Redeemer, in S. Matthews Cospell. Pray

that your flight be not in the winter, neither on the Sabbath day; they have indeed beene much alleadged, to prome that Christ did intimate, at the least, unto his Apostles, and the rest, that there was a particular day by him appointed, whereof he willed them to be carefull: which being not the Iewish Sabbath, must of necessity, as they thinks be the Lords day. But certainely the Fathers tell us m fuch matter, nay, they fay the contrary : and make the words a part of our Redeemers admonition to the Irves not to the Apostles Saint Chryfostome hath it so exprely,

In Mat. 24.

Ocis on wood Induces o Nopes duts, &c. Behold, faith he how " he addresseth his discourse unto the lews, and tels then of the evils which should fall upon them : for neither "were the Apostles bound to observe the Sabbath; no

"were they there, when those calamities fell upon the " Iewish Nation. Not in the winter, nor on the Sabbath, and

" why fo faith he? Because their flight being so quick " and fuddaine, Fre er oallato Isdalos peuy en storper ne

"ther the Ieres would dare to flie on the Sabbath, [for "fuch their superstition was in the latter times] not

would the winter but be very troublesome, in such di-In Mat. 24: " ftreffes. Theophilast doth affirme expresly, that this was

" spake unto the Iewes, and spoke upon the selfesame reasons:adding withal, or pag 'A monohor opose Dagar efende Flest Teperanny that before any of those miseries fell upon that Nation, the Apostles were al departed from out Ierus Salem.S. Hierom faith as much, as unto the time, that thole calamities which by our Saviour were foretold, were generally referred unto the wars of Titus and Vefpafianiand

that both in his Comment on S. Mathems Gospel; and his Epistle to Algasia. And for the thing, that the Apostles and the rest of the Disciples, were al departed from Ierusalem before that heavy warr began, is no lesse evident in story. For the Apostles long before that time were either martyred; or dispersed in several places, for the enlargment of the Gospel, not any of them resident in Ierusalem after the martyrdome of S. Iames, who was Bishop there. And for the refidue of the Disciples, they had for sook the Country alfo; before the warres: being admonished so to do by an heavenly vision, which warned them to withdraw from thence and repaire to Pella, beyond lordan, as Eusebins telsus. So that these words of our Redeemer could not Hiff. Eccl. t. 21 be spoke as to the Apostles, and in them unto all the rest. of the Disciples, which shold follow after; but to the peaple of the fewes. To whom our Saviour gave this caution, not that he did not thinke it lawfull for them to flie upon the Sabbath day: but that as things then were, and as their consciences were intangled by the Scribes and Pharifees, he found that they would count it a most grievous misery, to be put unto it. To returne then unto our flory, as the chiefe reason, why the Christians of the primitive times, did fet apart this day to religious uses, was because Christ, that day, did rise again from death to life, for our justification: so there was some analogie or proportion, which this day feemed to hold with the former Sabbath, which might more easily induce them to obferve the same. For as God rested on the Sabbath from all the workes which he had done in the Creation: fo did the Sonne of God rest also on the day of his resurrection. from all the works which he had done in our Redemption, Orat.in fants בי דמנידון כביף צמדל אמני דבי פואח שנה באחל שני אחל אמני דער בי בי אונים בי דמנידון בי דמידון בי Javis Deds. as Gregory Nyffen notes it for us. Yet fo that as the Father relted not on the former Sabbath from the workes of preservation; so neither doth our Saviour rest at any time, from perfecting this worke of our redemp-CION

tion by a perpetuall application of the benefit and effects thereof. This was the cause, and these the motives, which did induce the Church in some tract of time; to solemnize the day of Christs resurrection, as a weekely Festival;

though not to keepe it as a Sabbath.

(4) I fay in tract of time, for ab initio non fuir fic, it was not fo in the beginning, The very day it felfe was not fo observed: though it was knowne to the Apostles in the morning earely, that the Lord was rifen. We find not on the newes, that they came together, for the performance of divine and religious exercises; much lesse that they intended it for a Sabbath day : or that our Saviour came amongst them untill late at night, as in all likelihood he would have done, had any such performance beene thought necessary, as was required unto the making of a Sabbath. Nay, which is more, our bleffed Saviour, on that day, and two of the Disciples, what foever the others did, were otherwise employed then in Sabbath duties For from Hierusalem to Eman, whether the two Disciples went, was fixty furlongs, which is feven miles and an halfe, and so much backe againe unto Hierusalem, which is fifteene miles. And Christ who went the journey with them, at least, part thereof; and lest them not untill they came unto Emans; was backe againe that night, and put himselfe into the middest of the Apostles Had he intended it for a Subbath day, doubtles he would have rather joyned himself with the Apostles, who as it is most likely, kept themselves together, in expectation of the issue, and so were most prepared and firted to begin the new Christian Sabbath: then with those men, who contrary to the nature of a Sabbaths rest, were now ingaged in a journey, and that for ought wee know, about worldly businesses. Nor may we thinke, but that our Saviour would have told them of so great a fault, as violating the new Christian Sabbath, even in the first beginning of it; had any Sabbath beene intended. As for the being

Late 24.13.

PART.2.

being of the eleven in a place together, that could not have relation to any Sabbath duties, or religious exercifes; being none fuch were yet commanded : but onely to those cares and feares, wherewith, poore men, they were distracted: which made them loath to part afunder, till they were fetled in their hopes; or otherwise resolved on somewhat, whereunto to trust. And where it is conceived by some, that our most blessed Saviour shewed himselfe oftner unto the Apostles, upon the first day of the meeke, then on any other; and therefore by his owne appearings, did sanctific that day, instead of the lewish Sabbath: neither the premisses are true, nor the sequell necessary. The premisses not true, for it is no where to be found, that he appeared oftner on the first day, then any Ad. 1.30 other of the week: it being faid in holy Scripture, that hee was seen of them by the pace of forty dayes; as much on one, as on another. His first appearing, after the night following his resurrection, which is particularly specified in the book of God, was when he shewed himself to Thomas, who be Ishn 20,26. fore was absent. That the text tels us, was after eight daies from the time before remembred: which fome conceive to be the eighth day after, or the next first day of the meeke; and therupon conclude that day to be most proper for the Congregations, or publicke meetings of the Church. Diem In Iohn 1. 17. octavum quo Christus Thoma apparuit; Dominicu diem esse cap.18: necesse est, as Saint Cyril hath it : Iure igitur sancta congregationes die octavo in Ecclesia funt . But where the Greeke Text reades it, uel' nui egs onto, post otto dies in the vulgar Latine, after eight dayes according to our English Bibles: that should be rather understood of the ninth or tenth, then the eighth day after; and therefore could not be upon the first day of the weeke, as it is imagined. Now as the premisses are untrue, so the Conclusion is unfirme. For if our Saviours apparition unto his Disciples, were of it selfe sufficient to create a Sabbath: then must that day, tohn 21.33 whereon Saint Peter went on fifting, be a Sabbath also Bb 2

be .

and so must hely Thursday too; it being most evident that Christ appeared on those dayes unto his Apostles. Sa that as yet, from our Redeemers resurrection unto his af. cention, we find not any word or frem of a new Christian Sabbath to be kept amongst them; or any evidence for the Lords day in the foure Evangelists, either in precept or

in practice.

(5) The first particular passage which doth occurre in holy Scripture, touching the first day of the weeke, is that upon that day, the Holy Ghoft did first come downe on the Apostles: and that upon the same Saint Peter preached his first Sermonunto the Iewes, and baptized such of them as beleeved; there being added to the Church that day, three thousand soules. This happened on the Feast of Pentecost, which fell that yeare upon the Sunday, or first day of the weeke, as elsewhere the Scripture calls it: but as it was a speciall and a casuall thing, so can it yeeld but little proofe, if it yeeld us any, that the Lords day was then observed; or that the Holy Ghost did by se. lecting of that day for his descent on the Apostles, intend to dignifie it for a Sabbath. For first it was a casuall thing, that Pentecost should fall that yeare upon the Sunday. It was a moveable Feast, as unto the day, such as did change and shift it selfe, according to the position of the Feast of Passeover: the rule being this; that on what day soever, the second of the Passeover did fall; upon that also fell the great feast of Pentecost. Nam. Herrenosi semper eadem Imend. Temp. est feria, que i Seutica, te nargalos; as Scaliger hati rightly noted. So that as often as the Passeover did fall upon the Saturday or Sabbath, as this yeare it did; then Pentecoft fell upon the Sunday: but when the Paffeover did chance to fall upon the Temsday, the Pentecost fell that yeare upon the Wednesday ; & sie de exteris. And if the rule be true, as I thinke it is, that no sufficient argument can be drawne from a casuall fact; and that the falling of the Pentecost, that yeare, upon the first day of the weeks,

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be meerely cafuall : the comming of the Holy Ghoft upon that day, will be no argument nor authority, to state the first day of the weeke, in the place and honour of the Iewish Sabbath. There may be other reasons given, why God made choice of that time, rather than of any other: as first because about that very time before, he had proclaimed the Law upon Mount Sinai; and secondly, that so hee might the better countenance and grace the Gofpel, in the fight of men, and adde the more authority unto the doftrine of the Apostles. The Feast of Pentecost was a great and famous Festivall, at which the fewes, all of them, were to come unto Hierusalem, there to appeare before the Lord: and amongst others, those which had their hands in our Saviours bloud. And therefore as Saint Chrysoftome notes it, did God send downe the Holy Ghost, at that time of Pentecost; because those men that did con- in All. 2. fent to our Saviours death, mighe publickely receive rebuke for that bloudy Act; and fo beare record to the power of our Saviours Gospel, before all the World: Naularwon + Eauton maiowilas & Exergor, as that Father hath it. So that the thing being casuall, as unto the day: and speciall, as unto the busine se then by God intended: it will affordus little proofe, as before I faid, either that the Lords day was, as then, observed; or that the Holy Ghoft did felect that day for so great a worke, to dignifie it for a Sabbath.

(6) As for Saint Peters preaching upon that day, and the baptizing of so many, as were converted to the faith, upon the same it might have been some proofe, that now at lest, if not before, the first day of the weeke was set apart by the Apostles, for religious exercises: had they not honoured all dayes with the same performances. But if we search the Scriptures, we shall easily find, that all daies were alike to them, in that respecting day, in which they did not preach the word of life, and administer the Sa-

Bb 3 craments

Ads 2.47.

Verfe 42.

Acts 8.

craments of their Lord and Saviour, to fuch as either wanted it, or did desire it. Or were it that the Scriptures had not told us of it, yet naturall reason would informe us, that those who were imployed in so great a worke, as the conversion of the World, could not confine themselves unto times and feafons; but must take all advantages, whenfoere they came. But for the Scripture, it is faid in termes expresse, first generally, that the Lord added daily to the Church, such as should be saved; and therefore without doubt, the meanes of their falvation were daily ministred unto them: and in the fifth Chapter of the Atts. that daily in the Temple, and in every house, they ceased not to teach and preach lesus Christ. So for particulars, when Philip did baptize the Eunuch, either he did it on a working day, as we now diffinguish them, and not upon the first day of the weeke; and so it was no Lords day duty; or elfo it was not held unlawfull, to take a journey on that day, as some thinke it is. Saint Peters preaching to Cornelius, and his baptizing of that house, was a weeke dayes worke, as may be gathered from Saint Hierome. That Father tels us, that the day whereon the vision appeared to Peter, was probably the Sabbath, or the Lords day, as we call it now; feri potuit ut vel Sabbatum effet, Adverf. 10vi- vel dies Dominicus, as the Father hath it and choose you which you will, we shall find little in it, for a Christian Sabbath. In case it was on the Sabbath, then Peter did not keepe the Lords day, holy, as he should have done, if so that day was then selected for Gods worship; for the text tels us, that the next day, he did begin his journey to Cormelius house. In case it was upon the Lords day, as wee call it now, then neither did Saint Peter fanctifie that day in the Congregation, as he ought to doe, had that day then beene made the Sabbath; and his conversion of Con-

nelius, being three dayes after, must of necessity be done on the Wednesday following. So that we find no Lords day Sabbath, either of S. Peters keeping, or of S. Philips:

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or else the preaching of the Word, and the administring the Sacraments, were not affixed at all unto the first day of the weeke, as the peculiar markes and characters thereof. So for Saint Paul, the Doctour of the Gentiles, who laboured more abundantly then the other Apostles, befides what shall be faid particularly in the following section, it may appeare in generall, that hee observed no Lords-day fabbath; but taught on all dayes, travailed on all dayes; and wrought according to his Trade, upon all daies too; when he had no employment in the Congregation. That he did teach on all dayes, is not to be questioned, by any that confiders how great a worke he had to doe; and how little time. That he did travaile upon all dayes, is no lesse notorious, to all that looke upon his life, which was still in motion. And how foever he might rest sometimes on the Lords day, as questionlesse hee did on others, as often as upon that day he preached the Gofpel: yet when he was a Prisoner in the hands of the Roman fouldiers, there is no doubt, but that he travailed as they did Lords dayes, and Sabbaths, all dayes equally, many dayes together. Of this fee what Saint Luke hath Written in the last Chapters of the Alts. Lastly, for wor- 21 Dominican king at his Trade (which was Tent-making) on the Lords 17.90ft. Trinit. day, as well as others, Conradus Diatericus proves it out of Hierome, that when hee had none unto whom to preach in the Congregation; hee followed on the Lords day, the workes of his Occupation. Hieronymus colligit ex Act. 18. verf. 3. & 4. quod die etiam Dominica, quando, quibus in publico conventu concionaretur, non habebat; manibus fais laboravit. So Diatericus, speaking of our Apostle. Now what is proved of these Apostles, and of Saint Philip the Evangelist; may be affirmed of all the rest, whose lives and actions are not left upon record in holy Scripture. Their Ministery being the same, and their morke as great; no question but their liberty was corre-Ipondene : and that they tooke all times to be alike, in the advanadvancing of the businesse which they went about; and cherished all occasions presented to them, on what day, soever. What surther may be said hereof, in reference to Saint John, who lived longest of them, and saw the Church established, and her publicke meetings in some order; we shall see hereafter in his owne place and time. Meane while we may conclude for certaine, that in the planting of the Church, he used all dayes equally; kept none more holy then another; and after, when the Church was setled, how ever he might keepethis holy, and honour it for the use which was made thereof; yet he kept other, dayes, so used, as holy, but never any like a Sabbath.

(7) Proceed were next unto Saint Paul, in his

particular; of whom the Scripture tells us more, then of all the rest: and wee shall finde, that hee no fooner was converted, but that forth with hee preached in the synagogues, that Jesus was the Christ. If in the synagogues, most likely that it was on the Iewish Sabbath; the synagogues being destinate especially to the Sabbath dayes. So after he was called to the publike Min nistery, hee came to Antiochia, and went into the synagoque on the Sabbath day, and there preached the Word. What was the issue of his Sermon? That the Text informes us. And when the Iewes were gone out of the Inagoque, the Gentiles besought that these words might bee preached againe the next Sabbath. Saint Paul affented thereunto, and the next Sabbath day, as the Text tells us. came almost the whole City together, to heare the Word of God. It seemes the Lords day was not growne as yet into any credit, especially not into the repute of the femile Sabbath: for if it had, Saint Paul might eafily have told

these Gentiles, (that is, such Gentiles as had beene converted to the Iewish Church) that the next day would be a more convenient time, and indeed opus dies in die suo, the doctrine of the resurrection, on the day thereof. This hapned in the forty sixt years of Christs Nativity; some

twelve

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AR\$ 13.4.

Verf.42.

Verf.44.

twelve yeares after his Passion and Resurrection : and often, after this, did the A post le shew himselfe in the Iemish Synagogues, on the Sabbath dayes; which I shall speake of here together, that fo wee may goe on unto the rest of this discourse, with lesse interruption. And first it was upon the Sabbath, that he did preach to the Philippians, and baptized Lydia with ber houshold. Acts 16. Amongst the Thessalonians, he reasoned three Sabbath dayes together; out of the Scriptures : Acts 17. At Corinth every Sabbathday, with the lewes and Greekes; Acts 18. besides those many texts of Scripture, when it is said of him that he went into the synagogues, and therefore probably that it was upon the Sabbath, as before wee faid. Not that Saint Paul was so affected to the Sabbath, as to preferre that day before any other: but that he found the people at those times assembled, and so might preach the Word, with the greater profit. Saint Chryfostome, for the Ancients hath resolved it so; range si Two oallatwing in the eis the องสามาทั้ง, อีรา สลังระร์ ที่ธลง อบของรานย์ของ. He came most fitly to the Synagogue on the Sabbath dayes, because the people then were all mer together; as the Father hath it. So Calvin, for the moderne Writers, makes this the speciall cause of Saint Pauls resort unto the places of assem- In All, 16,132 bly, on the Sabbath day, quod profestum aliquem sperabat; because in such concourse of people, he hoped the Word of God would finde the better entertainement. Any thing rather to bethought, then that Saint Paul who had withstood so stoutly those false Apostles, who would have circumcision and the law observed; when there was nothing publickly determined of it: would after the decision of so great a. Councell, wherein the Law of Moses was for ever abrogated, either himselfe observe the Sabbath, for the Sabbaths fake; or by his owne example teach the Gentiles how to Indaize, which he so blamed in Saint Peter: The Sabbath, with the legall ceremonies, did receive their doome, as they related to the Gentiles, in that

great Councell holden in Hierusalem: which though it tvas not untill after he had preached at Antiochia; on the Sabbath day; yet was it certainely before he had done the

like, either at Philippos, The Salonica, or at Corinth. (8) For the occasion of that Councell, it was briefly this, Amongst those which had joyned themselves with the Apostles, there was one Cerinthus; a fellow of a turbulent and unquiet spirit, and a most eager enemy of all those councels, whereof himselfe was not the Authour. This man had first begun a faction against S. Peter, for going to Cornelius, and preaching life eternall unto the Gentiles; and finding ill successe in that, goes downe to Antiochia, and there begins another against Saint Paul, This Epiphanius tels us of him, coa de bouves T com T Am-בלאשר, ל דוש התפש שנו בפושמינונים עני של היו ביו ד מידוקמיτον τω άριφ Πέτρω επειδή είσηλθε πελε Κορνήλιον τον άγιον. The like Philaster doth affirme, Seditionem sub Apostolis commovisse, that he had raised a faction against the Apoftles, which was not to be crushed but by an Apostolicall and generall Councell. This man and those that came downe with him, were so inamoured on the ceremonies and rites of Aloses, that though they entertained the Gospel, yet they were loath to leave the Law: and therefore did resolve, it seemes, to make a mixture out of both, Hence taught they, that except all men were circumcifed after the manner of Moses, they could not be saved. Where

note, that though they spake onely of circumcision, yet

they intended all the law: Sabbaths, and other legall ordinances, of what fort foever. Docuit Cerinthus observationem legis, Mosaica necessariam esfe, circumcisionem, & Sabbata observanda, as Philaster hath it. Cerinthus taught, faith he, that the observation of Moses law was necessary still; Sabbaths and Circumcifion to be kept, as before they were. The like faith Calvin on the place. Sola quidem circumcisio hic nominatur, sed ex contextu facile patet, cos de tota lege movisse controversiam:

though

Lib. r.bat, 282 . 2.2.

> De beref. in Cerintho.

Achtis.I.

though Circumcision onely be here named, yet it is evident from the context, that the observing of the whole law was aimed at. The like Lorinus also amongst the Iefuites; Nomine circumcisionis reliqua lex tota intelligitur. Indeed the Text affirmes as much, where it is faide in AGI.15.5. termes expresse, that they did hold it needfull to circumcise the people, and to command them to keepe the Law of Moses: whereof the Sabbath was a part For the decision of this point, and the appealing of those controversies which did thence arise, it pleased the Church directed by the haly Ghost, to determine thus; that such amongst the Gentiles, as were converted to the faith, should not at all be burdened with the lames of Moses; but onely should observe some necessary things, viz. that they abstaine from things offered unto idols, and from blond, and that which is strangled, and from fornication. And here Versign it is to be observed, that the decree or Canon of this Councell, did onely reach unto the Gentiles: as is apparant out of the proeme to the Decretall, which is directed to the brethren which are of the Gentiles; and from the 216 Chapter of the Asts, where it is faid, that as concerning the Gentiles which believe, wee have written and determined, that they observe no such thing, as the law of Moses. So that for all that was determined in this Councell, those of the Iews which had embraced the faith of Christ, were not prohibited, as yet, to observe the Sabbath, and other parts of Mofes law, as before they did: in which regard, S. Paul caused Timothy to be circumcised, because hee AR. 16.3. would not scandalize and offend the Iewes. The Iewes were very much affected to their antient ceremonies: and In Aff,21. 23 Calvin rightly hath affirmed, Correctionem, ut difficilis erat, ita subitame se non potuise, that a full reformation of that zeale of theirs, as it was full of difficulty, fo could it not be done upon the fudden. Therefore it pleased the Apostles, as it is conceived, in their fourth Councell holBin.

den at Hierusalem, mention whereof is made in the 21. concil. Tom. 1. of the Acts, to make it lawfull for the Ieres to retaine circumcision, and such legall rites, together with the faith in Christ. Quamdin templum & sacrificia legis in Hieru-(alem stabant, as long as the Iewish Temple, and the legall facrifices in Hierusalem, should continue standing. Not that the faith of Christ was not sufficient of it selfe, for their falvation: Sed ut mater synagoga paulatim cum honore sepeliretur, but that the synagogue might be layed to fleepe, with the greater honour. But this, if fo it was, was for no long time. For whereas the third Councell holden in Hierusalem, against Cerinthus and his party, was held in Anno 51, and this which now we speake of, Anno 58. the finall ruine of the Temple was in 72. So that there was but one and twenty yeares, in the largest reckoning, wherein the Christian lewes were suffered to observe their Sabbath: and yet not (as before they did) as if it were a necessary duty; but as a thing indifferent onely. But that time come, the Temple finally destroyed, and the legall ceremonies therein buried: it was accounted afterwards both dangerous and hereticall, to observe the Sabbath; or mingle any of the Iemish leaven; with the bread of life. S. Hierome roundly so proclaimes it, Ceremonias Indeorum & perniciofac & pestiferas esse Christiani: that all the Ceremonies of the Iewes, (wherof before he named the Sabbath to be one,) were dangerous, yea and deadly too, to a Christian man; Sive ex Indeis effet, five ex Gentibus, whether he were originally of the Ienes, or Gentiles. To which S. Austin gives allowance, Ego hance vocem tuam omnino confirmo, in his reply unto S. Hierome. That it was also deemed hereticall, to celebrate a Sabbath in the Christian Church, we shall see hereafter.

Epl.ad Aug.

(9) In the meane time, we must proceed in search of the Lords day, and of the duties then performed: whereof we can finde nothing yet, by that name at least. The

Scripture

Scripture tels us somewhat, that S. Paul did at Troas, upon the first day of the weeke: which happening much about this time, comes in this place to be considered. The passage in the Text stands thus: Vpon the first day of the weeke when the disciples came together to breake bread, A. 20,7. Paul preached unto them ready to depart on the morrow, and continued his speech untill midnight. Take notice here, that S. Paul had tarried there, feven dayes, before this happened. Now in this Text there are two things to be confidered; first what was done upon that day; and secondly what day it was, which is there remembred. First for the action it is faid to be breaking of bread ; which some conclude, to be administring the Sacrament of the Lords Supper; and Pauls discourse which followed on it, to be a Sermon. But fure I am Saint Chryfostome tels us plainely In locuna. otherwise: who relates it thus, & monfuerws eis of darnull-" av xa mixer, &c. Their meeting at that time, faith he "was not especially to receive instruction from Saint " Panl, but to eate bread with him, and there, upon oc-"casion given, he discoursed unto them. See, faith the "Father, how they all made bold with Saint Pauls ta-"ble, as it had beene common to them all: and as it "feemes to me, faith he, Saint Paul fitting at the table did discourse thus with them. Therefore it seemes by him, that as the meeting was at an ordinary supper; fo the discourse there happening was no Sermon properly. but an occasionall dispute. Lyra affirmes the same, and doth gloffe it thus. They came together to breake bread, i.e. faith he, Pro refectione corporali, for the refection and fupport of their bodies onely: and being there, Paul preached unto them, or as the Greeke and Latine have it, hee disputed with them; prius eos reficiens pane verbi divini, refreshing of them first with the bread of life. This also feemes to be the meaning of the Church of England, who canen se in the margin of the Bible, allowed by Canon, doth for the understanding of this place, referre us unto the

the second of the Alls, vers. 46. where it is faid of the disciples, that they did breake their bread from bouse to bouse, and eate their meate together with joy and singlenesse of heart: which plainly must bee meant of ordinary and common meats. Calum not onely fo affirmes it, but cenfures those who take it for the boly Supper . Nam quod bic fractionem panis nonnulli interpretantur facram conam, alienum mihi videtur à mente Luca, de : that some interpret the breaking of bread here mentioned, to bee the holy Supper: feemes unto me (faith he) to bee repugnant to S. Lukes meaning in that place, as he there discourseth, Then for the time, our English reades it upon the first day

In A8.2.

of the weeke, agreeablie unto the exposition of most and ent Writers, and the vulgar Latin; which here, as in the foure Evangelists, doth call the first day of the weeke una Sabbati. Yet fince the Greeke phrase is not so perspicuous, but that it may admit of a various exposition, Eralmu

renders it, by uno die sabbatorum, & quodam die sabbato. rum; that is, upon a certaine Sabbath : and fo doth Calvin too, and Pellican, and Gualter, all of them noted men.

in their translations of that Text. Nor do they onely fo translate it but frame their expositions also to their trans flation; and make the day there mentioned, to bee the

Sabbath. Calvin takes notice of both readings, Vel proximum Sabbato diem intelligit, vel unum quodpiam Sabbas tum; either (faith he) S. Luke here meaneth the day next to the Sabbath, or elfe some Sabbath day it felfe. For his

part: he approves the last, 2 nod dies ille ad habendum conventum aptior fuerit, because the Sabbath day was then most fit, for the assemblies of the people. Gualter doth so

conceive it also, that they affembled at this time on the Sabbath day, gui propter veterem morem hand dubie tune

temporis celebrior habebatur, as that which questionlesse, was then, of most repute and name amongst them. So that the matter is not cleare, as unto the day, if they may

judge it. But take it for the first day of the weeke, as the

English

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Hem.131.

English reades it : yet doth S. Austin put a seruple, which may perhaps disturbe the whole expectation; though otherwise hee br of opinion, that the breaking of the bread there mentioned, might have fome referrence or resemblance to the Lords Supper. Now this is that E, 86; which S. Austin tels us. Aut post perattum diem Sabbati, noctis inicio fuerunt congregati, que utique nox ad diem Do-"minicum, h.e. ad unam Sabbati pertinebat, &c. Either, faith "he, they were assembled on the beginning of the night, "which did immediately follow the Sabbath day, and " was to be accounted as a part of the Lords day, or first "day of the weeke ; and breaking bread that night, as it is "broken in the Sacrament of the Lords body, continued "his discourse till midnight, Vt lucescente proficisceretur "Dominico die, that so he might begin his journey, with the first dawning of the Lords day, which was then at "hand. Or if they did not meete till the day it felfe, fince "it is there expressed, that he preached unto them, being "to depart upon the morrow; we have the reason why "he continued his discourse so long : viz. because hee " Was to leave them, Et eos sufficienter instruere cupiebat, "and he defired to leffon them fufficiently, before hee "left them. So farre S. Austin. Chuse which of these you will, and there will bee but little found for fanctifying the Lords day, by Saint Paul; at Troas. For if this meeting were upon Saturday night; then made Saint Paul no. scruple of travailing upon the Sunday : or if it were on the Sunday, and that the breaking bread there mentioned were the celebration of the Sacrament, (which yet Saint Augustine faith not in termes expresse, but with a sieut) yet neither that, nor the discourse or sermon which was joyned unto it, were otherwise then occasionall onely, by reason of Saint Pauls departure on the morrow after. Therefore no Sabbath, or established day of publike meeting, to be hence collected.

(10) This action of Saint Paul at Trous, is placed by

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our Cronologers in Anno 57. of our Saviours birth; and that yeare also did he write his first Epistle to the Corinthians : wherein amongst many other things, hee gives them this direction, touching collections for the poorer brethren at Hierusalem. Concerning the gathering for the Saints, faith he, as I have ordained in the Churches of Galatia; so doe ye also. And how was that ? Every first day of the weeke, let every one of you fet afide, by himselfe, and lay up as God hath prospered him, that there be no gatherings when I come, This some have made a principall argument, to prove the institution of the Lords day to be by Apostolicall precept; and Apostolicall though we should grant it, yet certainely it never can be proved fo, from this Text of Scripture. For what hath this to doe with a Lords day duties? or how may it appeare from hence, that the Lords day was ordered by the Apostles to be weekly celebrated, instead of the now antiquated Iewish Sabbath? being an intimation onely of Saint Paules defire, to the particular Churches of the Galathians and Corinthians, what hee would have them doe in a particular and present case. Ad. 11,28,29 Agabus had signified by the Spirit, that there should be a great dearth over all the world; and thereupon the Antiochians purposed to send reliefe, unto the brethren which dwelt in Judea. It is not to be thought that they made this collection, on the Sunday onely; but sent their common bounties to them, when and as often as they pleased, Collections for the poore, in themselves considered, are no

> Lords day duties; no duties proper to the day; and therefore are not here appointed to be made in the congregation, but every man is ordered to lay up somewhat by himfelfe, as it were in store; that when it came to a full round fumme, it might be fent away unto Hierusalem. This

> being but a particular case, and such a case as was to end with the occasion; can be no generall rule for a perpetuity. For might it not fall out, in time, that there might be no

> poore; nay no Saints at all, in all Hierusalem; as when the Towne

Towne was razed by Adrian, or after peopled by the Saracens? Surely if not before, yet then this duty was to cease, and no collection to be made by those of Corinth : and confequently no Lords day to be kept amongst them, because no collection, in case collections for the Saints, as fome doe gather from this place, were a sufficient argument to prove the Lords day instituted by divine authority. But let us take the Text with such observations, as have beene made upon it by the Fathers. Vpon the first in ocum. day of the weeke, i. e. as generally they conceive it, on the Lords day: And why on that? Chryfostome gives this rea-"fon of it, that so the very day might prompt them to "be bountifull to their poore brethren, as being that day "whereon they had received fuch inestimable bounties "at the hands of God; in the resurrection of our Saviour. Ta pag shoppila ajada, nj n pilu nau n apxn This (wins This nurte-" egs, Tuitn pipovey: as the Father hath it. What to bee "done upon that day? Vnusquisque apud se reponat, Let "let every man lay by himself, saith the Apostle, www. " eis The cuxhodar ospeto. Hee faith not, faith S. Chryso-"frome, let every man bring it to the Church: And " why? "ra un d'ià ro puxpor alquiorres; for feare lest some "might be ashamed at the smallnesse of their offering: " but let them lay it by, faith he, and adde unto it weeke, "by weeke, that at my comming it may grow to a fit "proportion. That there be no gathering when I come, "but that the money may be ready to be fent away, im-"mediately upon my comming: and being thus raifed "up by little and little, they might not be so sensible "thereof, as if upon his comming to them, it were to be In local " collected all at once, and upon the sudden. Vt paulatim reservantes non una hora gravari se putent, as Saint Hierome hathit. Now as it is most cleare, that this makes nothing for the Lords day, or the translation of the Sabbath thereunto, by any Apostolicall precept: so it is not so cleare, that this was done upon the first day of the weeke, but that iome

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CHAP. I.

fome learned men have made doubt thereof. Calvin upon the place, takes notice how S. Chryfoftome expounds the miz saccase of the Apostle, by primo Sabbati, the first day of the weeke, as the English reades it : but likes it not, Cui ego non affentior, as his phrase is; conceiving rather this to be the meaning of S. Paul, that on some Sabbath day or other, untill his comming every man should lay up somewhat towards the collection. And in the second of his Institutes, he affirmes expresly; that the day destinate by Saint Paul to these Collections, was the Sabbath day, The like doe Victorinus Strigelius, Hunnius, and Aretius. Protestant Writers all, note upon the place, Singulis fab. batis, faith Strigelius; per singula sabbata; so Aretinu; diebus fabbatorum, faith Egidim Hunnim : all rendring xt ular raccare, on the Sabbath dayes. More largely yet, Hemingius, who in his Comment on the place, takes it indefinitely for any day in the weeke, so they fixed on one. Vult enim ut quilibet certum diem, in septimana, constituat, in quo apud se seponat, quod irrogaturus est in pau-" peres. It was the meaning of S. Paul, faith he, that e-"very one should resolve of someday constantly in e-" very weeke; in which to lay aside, by himselfe at home, "what he intended to bestow among the poore. Take which you will, either the Fathers, or the Moderns, and we shall finde no Lords Day instituted by any Apostolicall Mandate; no Sabbath set on foote by them upon the first day of the weeke, as some would have it: much lesse that any fuch Ordinance should bee hence collected, out of these words of the Apoltle.

(11) Indeed it is not probable, that hee who fo opposed himselfe against the old Sabbath, would erect a new. This had not beene to abrogate the ceremony, but to change the day: whereas he laboured, what he could, to beate downe all the difference of dayes and eimes, which had beene formerly observed. In his Epistle to the Galathians, written in Anno 59, he layes it home

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unto their charge, that they observed dayes, and months. and times, and yeares; and feemes a little to bewaile his cap. 4. v. 10. owne misfortune, as if he had bestowed his labour in vaine, amongst them, I know it is conceived by some, that Saint Paul foake it of the observation of those daves and times, which had beene used among the Gentile; and fo had no relation to the lewish Sabbath, or any difference of times observed amongst them, Saint Ambroje fo conceived it, and fo did Saint Angustine, Dies observant, qui dicunt crustino non est proficiscendum: etc. They ob. In tocum. "ferve dayes, who fay, I will not goe abroad to morrow, " or begin any worke upon such a day, because of some "unfortunate aspect, as Saint Ambrose hath it. From him it scemes, S. Augustine learnt it, who in his 119 Epistle directly falls upon the very fame expression. Eos inculpar qui dicunt, non proficiscor quia posterus dies est, aut quia luna sic fereur; vel proficiscar ut profere cedat, quia ita se babet positio syderum, cor: He reprehends those men who "fay, I will not goe abroade because it is an unluckie "day, and the moone is in such a signe: or I will goe "abroad this day for good luckes fake, because the starres "are in a fortunate afpect. The like conceit he hath in his Enchiridion, ad Laurentium, cap. 79. But whatsoever Saint Ambrose did, Saint Angustine lived I am fure to correct his errour: observing very rightly that his former do Trine could not confift with Saint Pauls purpose in that place, which was to beate downe that effeeme which the lewes had amongst them of the Mosaicall Ordinances, their New-moones and Sabbaths. I shall report the place at large for the better elecring of the point. Vulgatissimus est Gentilium error, ut vel in agendis rebus, vel expeltandis eventibus vita ac negotiorum Suorum ab Astrologis & Chaldeis notatos dies observent. "It is, faith hee, a common errour of the Gentiles, " that in the undertaking of any bufineffe, or in exe pecting the event of their undertakings, they take Cc 2

"especiall notice of those dayes, which their offrolo-" gers have noted for good or evill. This was the ground whereon he built his former errour. Then followeth the correction of it, Fortasse tamen non opus est ut bac de Gentilium errore intelligamus, ne intentionem causa (marke that) quam ab exordio susceptam ad finem usque perducit, subito in alind temere detorquere velle videamur; sed de his potius de quibus cavendis eum agere per totam Epistolam apparet. Nam & Iudai serviliter observant dies & menses & annos & tempora, in carnali observatione Sab-"bati, & neomenia, &c. But yet perhaps; faith hee, it is "not necessary that wee should understand this of the Gentiles, lest so wee vary from the scope and er purpose of the Apostle; but rather of those men, of "the avoyding of whose doctrines, hee seemes to "treate in all this Epiftle, which were the Iemes; " who in their carnall keeping of New-moones and Sabse baths, did observe dayes and yeares, and times, as hee here objecteth. Compare this with Saint Hieromes preface to the Galathians, and then the matter will bee cleere; that Saint Paul meant not this of any Heathenish, but of the Iewish observation of dayes and times. So in the Epiftle to the Coloffians, writ in the fixtieth yeare after Christs Nativity, hee layes it pofitively downe, that the Sabbath was now abrogated with the other ceremonies; which were to vanish at Christs comming. Let no man judge you, faith the Apofile, in meate and drinke, or in respect of an holy, or of the New-moone, or of the Sabbath dayes, which are a shadow of things to come; but the body is of Christ. In which the Sabbath is well matched with meates and drinkes, new-moones and holy-dayes, which were all temporary ordinances, and to goe off the stage at our Saviours Exit, Now wheras some, that would be thought great sticklers for the Sabbath, conceive that this was spoken, not of the weekely morall Sabbath, as they call it, which must be perpetuall:

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petuall; but of the annuall ceremonial! Sabbaths, which they acknowledge to be abrogated: this new devife directly croffeth the whole current of the ancient Fathers who doe apply this Text to the weekely Sabbath. It is futficient in this point, to note the places. The Reader may peruse them, as his leisure is, and looke on Epiphan. l.1, heref. 33. n. 11. Ambrose upon this place. Hierome Epistle ad Algas. qu. 10. Chrysoft. hom. 13. in Hebr. 7. August. cont. Indaos cap. I. & cont. Fanft, Manich. 1.16.6.28. I end Prefat in Ga. this list with that of Hierome, Nullus Apostoli sermo est lat Aposal. 10 vel per Epistolam, vel presentis, in quo non laboret docere antique legis onera deposita, & omnia illa que in typis & imaginibus precessere, i.e. otium Sabbati, circumcisionis injuriam, Kalendarum, & trium per annum solennitatum recursus, &c. gratia Evangelii subrepente, cessasse. There " is, faith he, no Sermon of the Apostles, either delivered " by Epistle, or by word of mouth, wherein he labours " not to prove, that all the burdens of the Law, are now " laid away; that all those things which were before " in types and figures, namely, the Sabbath, Circumci-" Sion, the New-moones, and the three folemne Festivals,

(12) And cease it did upon the preaching of the Gospell; insensibly and by degrees; as before we said: not being afterwards observed, as it had beene formerly, or counted any necessary part of Gods publicke worship. Onely some use was made thereof, for the enlargement of Gods Church; by reason that the people had bin accustomed to meet together on that day, for the performance of religious, and spirituall duties. This made it more regarded then it would have been, especially in the Easterne parts of Greece and Asia, where the Provinciall Ienes were somewhat thick dispersed: and being a great accession to the Gospell, could not so suddenly forsake their ancient customes. Yet so, that the first day of the meeks, began to grow into some credit, towards the en-

" did cease upon the preaching of the Gospell.

ding of this Age: especially after the finall desolation of Hierusalem and the Temple, which hapned Anno 72 of Christs Nativity. So that the religious observation of this day beginning in the Age of the Apostles, no doubt but with their approbation and authority, and fince continuing in the same respect for so many Ages; may be very well accounted amongst those Apostolicall traditions, which have been univerfally received in the Church of God. For being it was the day which our Redeemer honoured with his resurrection, it easily might attaine unto that esteeme, as to be honoured by the Christians, with their publicke meetings: that so they might with greater comfort preserve and cherish the memorial of so great a mereie; in reference unto which the Worlds Creation feemed not so considerable. By reason of which worke wrought on it, it came, in time to bee entituled, rat' ¿Zoyiv, the Lords day: which attribute is first found in the Revelation, writ by Saint John, about the 94 years of our Saviours birth. So long it was before wee finde the Church tooke notice of it by a proper name. For I perswade my selfe, that had that day beene destinate, at that time, to religious duties; or honoured with the name of the Lords day, when Paul preached at Trons, or write to the Corinthians, which as before wee shewed was in 57 neither Saint Luke, nor the Apostle had so passed it over, and called it onely the first day of the weeke, as they both have done. And when it had this attribute affixed unto it, it onely was xar' if contr. as before we faid; by reason, of our Saviours refurrettion performed upon it: and not exelufively of all other dayes, as if all other dayes were not the Lords as well as this; or that the Congregation might not be affembled, as well on them, as on the other. For first it was not called the Lords Day exclusively, but by way of eminencie, in reference to the refurrettion onely: all other dayes being the Lords, aswell as this. Prima fabback

Apocal. 10.

Is Pfel.23.

bati significat diem Dominicam, quo Dominus resurrexis, & resurgendo isti seculo subvenit, mundumque ipso die creavit, qui ob excellentiam tanti miraculi proprie dies Dominica appellatur, i. e. dies Domini; quamvis omnes sunt Domini. So Bruno Herbipolensis hath resolved it. The first day of " the weeke, faith he, doth signifie the Lords day, on the " which he role; and by so rising brought great comfort to this worlds, which on that day he had created; " which day by reason of the excellencie of so great a " miracle, we call the Lords day; though indeed all daies "be the Lords. And next, it was not fo defigned for the publicke meetings of the Church, as if they might not bee affembled, as well on every day, as this. For as Saint Hierome hath determined, omnes dies aquales sunt, nec per parasceven tantum Christum crucifigi, & die Dominica In Gal 4. resurgere, sed semper sanctum resurrectionis esse diem, & semper eum carne vesci Dominica, &c. All dayes, are "equall in themselves; as the Father tells us. Christ "was not crucified on the Friday onely, nor did hee rife " onely upon the Lords day : but that we may make e-" very day, the holy-day of his refurrection; and every " day eate his bleffed body, in the Sacrament. When " therefore certaine dayes were publickly assigned by "Godly men, for the assemblies of the Church, this was "done onely for their fakes, qui magis seculo vacant quam " Dee, who had more minde unto the World, then to " him that made it, and therefore either could not; or ra-" ther would not, every day affemble in the Church of "God. Vpon which ground, as they, those godly men whom S. Hierome speakes of, made choice of this, (even in the Age of the Apostles) for one, because our Saviour. rose that day, from amongst the dead : so chose they Friday for another, by reason of our Saviours passion; and Wednesday, on the which he had beene betrayed: the Saturday, or ancient Sabbath, being meane-while retained in the Easterne Churches . Nay, in the primitive times, excep-Cc 4 ting

ting in the heat of persecution, they met together every day, for the receiving of the Sacrament : that being fortified with that viaticum, they might with greater courage encounter death, if they chanced to meete him. So that the greatest honour, which, in this Age, was given the first day of the weeks, or Sunday, is that about the close thereof, they did begin to honour it with the name and title of the Lards Day; and made it one of those set dayes, whereon the people met together for religious exercifes. Which their religious exercises when they were performed, or if the times were fuch that their affemblies were prohibited, and so none were performed at all: it was not held unlawfull to apply themselves unto their ordinary labours; as we shall see annon in the following Ages. For whereas some have gathered from this Text of the Reuelation, from S. Iohns being in the Spirit on the Lords Day, as the phrase there is; that the Lords Day is wholy to bee spent in spirituall exercises: that their conceit might probably have had some shew of likelihood, had it been said by the Apostle, that he had beene in the spirit every Lords Day. But being, as it is, a particular case, it can make no rule; unlesse it be that everyman on the Lords Day, should have dreames and visions, and be inspired that day, with the spirit of prophecy: no more than if it had beene told us. upon what day S. Paul had been rapt up into the third heaven; every man should upon that day, expect the like celefiall raptures. Adde here, how it is thought by some, that the Lords Day here mentioned, is not be interpreted of the first day of the weeke, as we use to take it; but of the day of his last comming, of the day of judgement, wherein all flesh shall come together to receive their sentence: which being called the Lords day too, in holy Scripture (that so the spirit may be saved in the day of the Lord, I Cor. 5.5.) S. John might see it, being rapt in spirit, as if come already. But touching this wee will not meddle; let them that owne it, looke unto it : the rather lince

Gomarus de Sabbas,c.6. fince S. John hath generally beene expounded in the other sence, by Aretas and Andreas Casariensis upon the place, by Bede de rat. temp. c.6. and by the suffrage of the Church the best expositour of Gods Word; wherein this day, hath constantly since the time of that Apostle, beene honoured with that name, above other dayes. Which day, how it was afterwards observed, and how farre different it was thought from a Sabbath day; the prosecution of this story will make cleare and evident.

CHAB

CHAP. 2.

CHAP. II.

In what estate the Lords day stood, from the death of the Apostles to the reigne of Constantine.

(1) Touching the orders setled by the Apostles, for the Congregation. (2) The Lords day and the Saturday, both festivals, and both observed in the East, in Ignatius time. (3) The Saturday not without great difficulty, made a fasting day. (4) The Controversie about keeping Easter: and how much it conduceth to the present businesse. (5) The feast of Easter not affixed to the Lords day, without much opposition of the Easterne Churches. (6) What Iustin Martyr; and Dionysius of Corinth, have left m of the Lords day; Clemens of Alexandria, his dislike thereof. (7) Vpon what grounds, the Christians of the former times, afed to pray, standing, on the Lords day, and the time of Pentecost. (8) What is recorded by Tertullian, of the Lords day; and the affemblies of the Church. (9) Origen, as his master Clemens had done before, dislikes set dayes for the assemblie. (10) S. Cyprian what he tells us of the Lords day: and of the reading of the Scriptures in S. Cyprians time. (11) Of other holy dayes, established in these three first ages; and that they were observed as solemnely, as the Lords day was. (12) The name of Sunday often used for the Lords day, by the primitive Christians; but the Sabbath never.

EE shewed you in the former Chapter, what ever doth occurre in the Atts and Monuments of the Apostles, touching the Lords day, and the Sabbath : how that the one of them was abrogated, as a part of the Law of Moses; the other rising by degrees from

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the ruines of it, not by authority divine, for cught appeares, but by authority of the Church. As for the duties of that day, they were most likely such, as formerly had beene used in the Iswish Synagogues: reading the Law and Prophets openly, to the Congregation; and afterwards expounding part thereof, as occasion was; calling upon the Lord their God, for the continuance of his mercies; and finging Pfalmes and Hymnes unto him, as by way of thankefulnesse. These the Apostles found in the fewish Church, and well approving of the same, as they could not otherwise; commended them unto the care of the disciples; by them to be observed, as often as they met together, on what day foever. First for the reading of the law, Origen faith expreshy that it was ordered In 10 show. 15 so by the Apostles; Indaicarum historiarum libri traditi funt ab Apostolis legendi in Ecclesiis, as he there informes us. To this was joyned in tract of time, the reading of the boly Gospell, and other Evangelieall writings: it being ordered by S. Peter, that S. Marks Gospell should bee read in the Congregation, as Eusebius tells us: and by S. Hif. 12. 15. Paul, that his Epistle to the Thessalonians should be reade 1 Thes. c.uh. unto all the holy brethren; and also, that to the Colossians, ver. 17. to be read in the Churches of the Laodiceans : as that from Laodicea, in the Church of the Colossians. By which example not onely all the writings of the Apoftles, but ma- ca.plt. v, 260 ny of the writings of Apostolicall men, were publickely read unto the people and for that purpose one appointed to exercise the ministerie of a Reader, in the congregation. So antient is the reading of the Scriptures in the Church of God. To this by way of Comment or application, was added as we finde by S. Pauls directions, the use of prophecie or preaching, interpretation of the Scriptures, to edifying, and to exhortation, and to comfort ; this I Cor 14.0.3 exercise to be performed with the head uncovered; as well the Preacher, as the hearer. Every mun praying or prophe- 1 Cor. 11.4. cying with his bead cevered, dishonoureth his head, as the Apolite

I Tim. 2.

Apostle hath informed us. Where wee have publicke prayers also for the Congregation : the Priest to offer to the Lord, the prayers and supplications of the people; and they to fay Amen unto those prayers, which the Priest made for them. These to conteine in them all things necessarie for the Church of God, which are the subject of all supplications, prayers, intercessions, and giving of thanks: and to extend to all men also, especially unto Kings and fuch as be in authority, that under them we may be godly and quietly governed, leading a peaceable life in all godlinesse and honesty. For the performance of which last duties, with the greater comfort, it was disposed that Psalmes and Hymnes should bee intermingled with the rest of the publicke service: which comprehending whatfoever is most excellent in the book of God, and being as To many notable formes of praise and prayer, were cheerfully and unanimously to bee sung amongst them. And thereupon S. Paul reprehended those of Corinth, in that they joyned not with the affembly, but had their pfalmes unto themselves. Whereby it seemes that they had left the true use of psalmes, which being so many acclamations, exultations, and holy provocations, to give God the glory; were to be fung together by the whole affembly; their finging at that time, being little more, than a melodious kinde of pronuntiation, fuch as is commonly now used in singing of the ordinarie psalmes and prayers, in Cathedrall Churches. And so it stood, till in the entrance of this age, Ignatius Bishop of Antiochia, one who was conversant with the Apostles, brought in the use of finging alternation, course by course, according as it still continues in our publicke Quires, where one fide answers to

another: some shew whereof is left in Parochiall Churches; in which the Minister and the people answere one another, in their severall turnes. To him doth Socrates referre it, and withall affirmes that he first learn't it of the

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Angels, whom in a vision he had heard to fing the praise

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of God, after fuch a manner : x inraolar ilder alyenor, ded ชื่ม ลิงาเอ ล่าลง บันงอง าใน ลิงโลง ายส่งิน บันระงาลง. as that Author hath it. And where Theodores doth referre it to Flavia- Hift.1.2.6.24. nu, and Diodorns. Priests of Antiochia, during the bustlings of the Arian Hereticks; and Platina unto Damajus In Damojo. Pope of Rome: Theodoret is to be interpreted of the restitution of this custome, having beene left off; and Platina of the bringing of it into the Westerne Churches. For that it was in use in Ignatius time, (who suffered in the time of Trajan) and therefore probably began by him, as is faid by Socrates; is evident by that which Plinie fignified to the selfesame Trajan; where hee informes him of the Cnristians, Quod soliti essent stato die, ante lucem convenire, carmenque Christo, tanquam Deo, dicere, se-" cum invicem, &c. Their greatest crime fayd he, was " this, that at a certaine day, (but what that day was " that he tells not) they did meete together before day-" light; and there fing hymmes to Christ as unto a God, one with another in their courses ; and after binde them-" felves together by a common Sacrament, not unto any " wicked or unjult attempt; but to live orderly without " committing robberie, theft, adultery, or the like of-" fences.

(2) Now for the day there meant by Pliny, it must be Saturday or Sunday, if it were not both: both of them being in those time, and in those parts where Pliny lived, in especial honour; as may be gathered from Ignatius who at that time flourished. For demonstration of the which, we must first take notice, how that the world as then, was very full of dangerous fancies, and hereticall dotages: whereby the Church was much disquieted, and Gods worship hindred. The Ebionites, they stood hard for the Iewish sabbath, and would by all meanes have it celebrated, as it had beene formerly: observing yet the Lords day, as the Christians did, in honour of the resurrection of our Lord and Saviour. Kalto if oil Cator,

פושעונה אנונים שוג אונוי דמ של דא דא הדום מו עיהעונו דה מתודוף מום.

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cuirus inviente, as Enfebins tells. They kept faith he the Hift.1. 3.6 x. 3. " Sabbath and the Temiff institut es in the same manner er as the Ienes; and the Liras dayes they celebrated as "the Christians did in memorie of our Redeemers refurrection. The like faith Epiphanius of them, l. 1. Haref. 30. n. 2. And on the other fide there was a fort of Heretickes in the Easterne parts, (whereof lee Irenaus lib. I. ca.20.21, 22, 23, 24. & 25.) who thought that this world being corruptible; could not be made but by a very evill Author. Therefore as the Iewes did by the festivall solemnitie of their Sabbath, rejoyce in God that created the world, as in the Author of all goodnesse; so they in hatred of the maker of the world, forrowed and wept, and fasted on that day, as being the birth day of all evill. And whereas Christian men of found beleefe, did folemnize the Sunday in a joyfull memory of Christs resurrection: fo likewise at the felfesame time, such Hereticks as denved the refurrection, did contrary to them that held its and falted, when the rest rejoyced. For the expressing of which two last herefies, it was affirmed by Ignatius with fuch zeale and earnestnesse, is n's auceaun, noutlator unsein And the sullate, it of xersox boud but If any one didfalt either upon the Lordsday, or the fabbath, except one Sabbath in the yeare, (which was Easter Eve) he was a murderer of Christ. So he in his Epistle at Philippenfes. The Canons attributed to the Apostles, take notice of the mildemeanour, though they condemne it not, with so high a censure: it being in them onely ordered, that if a Clergie-man offended in that kinde, he should be degraded; is 3 nauds, apopilison if any of the Laitie, they should be excommunicated. Which makes mee marvell, by the way, that those which take such paines to justifie Ignatius, as Baronius doth, in Anno 57. of his Grand Annals: should yet condemne this Canon, of imposture,

Ignat.

C44.65.

PARTOZ.

CHA 7.2.

imposture, which is not so severe as Iguarism is onely because it speakes against the Saurdayes faft. Whereof confult the Innals Anno 102. Now as Ignation labours here, to advance the Sabbath, in opposition of those heretickes before remembred; making it equally a festivall with the Lords day: fo being to deale with those, which too much magnified the Sabbath, and thought the Christans bound unto it, as the Iewes had beene; hee bends himselfe another way, and resolves it thus, Mrxire &y cas-Curicular Indainais, as applars xaigorles, &ce Let us not keepe "the Sabbath in a Iewish manner, in floth and idlenesse; " for it is written that he that will not labour shall not "cate; and, in the freat of thy browes shalt thou eate thy " bread. But let us keepe it after a spirituall fashion,not "in bodily ease, but in the fludie of the law : not ea-"ting meate dreft yesterday, or drinking lukewarme d'drinkes, or walking out a limited space, or setling our delights as they did, on dauncing; but in the contemplation of the workes of God . Kai ut to saffarious, coffactor mis pinbypis & The xugiaxles, The avaragement The Basinista, The CHATON of HERON nupor, &c. And after wee have fo "kept the sabbath, let every one that loveth Christ, keep "the Lords day feltivall, the refurrection day, the Queen "and Empresse of all dayes; in which our life was raised "againe, and death was overcome by our Lord and Sa-"viour. So that we see, that he would have both daies observed : the Sabbath first, though not as would the Ebionites, in a lewif fort: and after that the Lords day, which he fo much magnifieth, the better to abate that high esteeme, which some had cast upon the Sabbath. Agreeable unto this we finde, that in the Confitutions of the Apostles, for by that name they passe, though not made by them, both dayes are ordered to bee kept boly, one in memorial of the Creation, the other of the Refurrettion. To Tallator ply is the xuguarin sopraters, but to posi Samuelyias or uniunua, no averagens. See the like 1.8.c.33.of which more hereafter. (3) And

before

(3) And fo it was observed in the Easterne parts. where those of the differtion had tooke up their feats; and having long time had their meetings on the Sabbath day. could not fo eafily bee perswaded from it. But in the Westerne Churches, in the which the Iemes were not fo confiderable, and where those heretickes before remembred, had beene hardly heard of, it was plainly otherwise: that day not onely not being honoured with their publicke meetings, but destinate to a setled or a constant fast. Some which have looked more nearely into the reasons of this difference, conceive that they appointed this day for fasting in memory of Saint Peters conflict with Simon Magus: which being to be done on a Sunday following, the Church of Rome ordained a folemne fast on the day before, the better to obtaine Gods bleffing in fo great a businesse: which falling out as they defired, they kept it for a fasting day for ever after. Saint Austine so relates it. as a generall and received opinion, but then hee addes, Quodeam esse falsam perhibeant plerique Romani; That very many of the Romans did take it onely for a fable. As for Saint Austine, he conceives the reason of it, to be the severall uses which men made of our Saviours resting in the grave, the whole Sabbath day. For thence it came to passe, saith he, that some, especially the Easterne people, Ad requiem significandam mallent relaxare jejunium, to fignifie and denote that rest, did not use to fast: whereon the other fide, those of the Church of Rome and some Westerne Churches, kept it alwayes fasting, Propter humilitatem mortis Domini, by reason that our Lord, that day, lay buried in the fleepe of death. But as the Father comes not home unto the reason of this usage, in the Easterne countries; so in my minde Pope Inndeent gives a likelier reason for the contrary custome, in the Westerne For in a Decretall by him made, touching the keeping of Concil. Tom. 1. this fast, he gives this reason of it unto Decentius Engubinus, who defired it of him, because that day and the day

Ept. 86.

before, were fpent by the Apostles in griefe and heavinesse. Nam confrat Apostolos biduo isto & in marore fuiffe, & propter metum ludeorum fe occuluiffe, as his words there are. The like faith Platina that Innocenting did ordaine the Saturday or Sabbath to be alwaies fasted, Qued tali die Christus in sepulchro jacuisset, & quod discipuli ejus " jejunaffent ; Because our Saviour lay in the grave that In Innecest, "day, and it was fasted by his disciples. Not that it was not fasted before Innocent's time, as some vainely thinke: but that being formerly an arbitrary practice onely, it was by him intended for a binding Law. Now as the African and the Westerne Churches were severally devoted either to the Church of Rome, or other Churches in the East ; fo did they follow in this matter, of the Sabbaths fast; the practice of those parts, to which they did most adhere. Millaine though neere to Rome, followed the practice of the East: which shows how little power the Popes then had, even within Italy it felfe. Paulinus tels usalfo of S. Ambrose that he did never use to dine, nisi die Sabbati & Dominito; &c. but on the Sabbath, the Lords day, and on In vita Ambr. the Anniversaries of the Saints and Martyrs. Yet so, that when he was at Rome, hee used to doe as they there did: fubmitting to the orders of the Church, in the which hee was. Whence that so celebrated speech of his, Cum hie sum, non jejune Sabbato: cum Roma sum jejuno Sabbato: at Rome he did:at Millaine he did not fast the Sabbath. Nay, which is more, Saint Augustine tels us, that many times Epist. 86. in Africa, one and the felfe Church, at least the severall Churches in the felf-fame Province: had some that dined upon the Sabbath, and some that fasted. And in this difference it stood a long time together, till in the end the Romane Church obtained the cause; and Saturday became a fast, almost through all the parts of the Western world. I say the Westerne world, and of that alone: The Easterne Churches being fo farre from altering their ancient custome; that in the fixt Councell of Constantinople, Anno

692, they did admonish those of Rome to forbeare fasting on that day, upon paine of censures. Which I have noted here, in its proper place, that we might know the better how the matter stood, betweene the Lords day, and the Sabbath; how hard a thing it was for one to get the maftery of the other; both dayes being in themselves indifferent for facred uses; and holding by no other tenure, then

by the courtefie of the Church.

(4) Much of this kinde was that great conflict betweene the East and Westerne Churches, about keeping Easter; and much alike conduced, as it was maintained. unto the honour of the Lords day, or neglect thereof, The Paffeover of the Iemes, was changed in the Apoffles times, to the Feast of Easter; the anniversary memoriall of our Saviours resurrection: and not changed onely in their times, but by their authority. Certaine it is that they observed it, for Policarpus kept it, ut Indone and off Act were a west knee, both with Saint John, and with the reft of the Apostles, as Irenew tels us in Eusebin History. The like Policrates affirmes of Saint Philip alfo; whereof fee Eufeb. 1.5.c. 14. Nor was the difference which arose in the time, succeeding, about the Festivall it selfe; but for the time, wherein it was to be observed. The Easterne Churches, following the custome of Hierusalom, kept it directly at the fame time, the femes did their Paffeover: and at Hiernfalem they so kept it (the Bishops there for fifteene severall successions, being of the Circumcifion,) the better to content the lewes their brethren, and to winne upon them. But in the Churches of the West, they did not celebrate this Fealt desima quarta luna upon what day foever it was, as the others did; but on fome Sunday following after: partly in honour of the day, and partly to expresse some difference, betweene leves and Christians. A thing of great importance in the present case. For if the Christians of the East, reflected not upon the Sunday, in the Annual returns of forgreat a Feast; but kept it on

Lib. 5.c.26.

the fourteenth day of the moneth, be it what it will : it may be very strongly gathered, that they regarded not the Lords day fo highly, which was the weekely memory of the refurrection; as to preferre that day before any other, in their publicke meetings. And thereupon Baronius pleads it very well, that certainely Saint John was not the Authour of the contrary practice, as fome gave it our. " Nam quanam potuit efferatio, c. For what, faith hee, "might be the reason, why in the Revelation, he should "make mention of the Lords day, as a day of note, and "of good credit in the Church, had it not got that mame " in reference to the resurrection. And if it were thought "fit by the Apoffles, to celebrate the weekely memory "thereof upon the Sunday: then to what purpose should "they keepe the Anniversary, on another day? And so farre questionlesse we may joyne issue with the Cardinal, that either Sunday is not meant in the Revelation; or elfe Saint John was not the Authour of keeping Safter, with the lewes, on what day foever. Rather we may conceive: that Saint Iohn gave way unto the current of the times, which in those places, as is said, were much intentupon the cultomes of the lewer most of the Christians of those parts, being Tewes originally.

(5) For the composing of this difference, and bringing of the Church to an uniformity, the Popes of Rome beltirred themselves; & so did many others also. And first. Pope Pius publisheth a declaration, Pascha domini die do- com. Tom. 1. minica annuis folennitatibus celebrandum effe, that Easter was to be solemnized on the Lord; day onely. And here, in chronic, although I take the words of the letter decretorie; yet I relie rather upon Enfebius, for the authority of the fact, then on the Decretall it felfe; which is neither for the fubstance probable, and for the date starke falle; not to be trufled; there being no fuch Confitts (it is Crabs owne note,) as are there let downe. But the Authority of Pope Pins, did not reach so farre, as the Afian Churches; and therfore

Annal An. 150

Eufeb, hift. L.4. C.13.

it produced an effect accordingly. This was 159. and feven yeares after, Polycarpus, Bishop of Smyrna, a Reverend and an holy man, made away to Rome; Sid to Chithμα ज्ञान में रवनवं नां Пада मेमांद्रवड़. there to conferre with Anicetus, then the Romane Prelate, about this businesse, And though one could not wooe the other, to defert the cause; yet they communicated together, and so parted Friends. But when that Blast wafterwards, had made it necessary, which before was arbitrary; and taught it to be utterly unlawfull, to hold this Feast at any other time, then the Iewish Passeover, becomming so the Authour of the Quarto decimani, as they used to call them: then did both Eleutherius publish a Decree, that it was onely to be kept upon the Sunday; and frenew, though otherwise a peaceable man, write a Discourse entituled, De schismate contra Blastum, now not extant. A little before this time (this hapned Anno 180) the controversie had tooke place in Laodicea; epiver (himos wowie Acodinia wepi Te Maga, as Eufebins hath it : which mooved Mehito Bishop of Sardis, a man of speciall eminence, to write two Bookes de Paschate, and one de die Dominico, wipi & xupia. Rut to what fide he tooke, it is hard to fay. Were those discourses extant, as they both are loft, we might no doubt finde much that would conduce to our prefent businesse. Two yeares before the close of this second cen-Bused 1.5.1.23 tury, Pope Victor, presuming probably on his name, sends abroade his Mandate, touching the keeping of this Feast on the Lords day onely : against the which, when as Polycrates, and other Afian Prelates, had fet out their Manifefts, he presently without more adoe, declares them all for excommunicate. But when this rather hindred, then advanced the cause, the ofian Bishops caring lit le for those Bruta sublumina; and Irenew, who held the same fide with him, having perswaded him to milder courses:

he went another way to work, by practifing with the Prelates of feverall Churches, to end the matter in particular

Councets.

24.

L.4.6,25.

Councels. Of these, there was one held at Ofroena, another by Bachyllus Bishop of Corinth, a third in Caul by Irenam, a fourth in Ponius, a fifth in Rome, a fixt in Palestine, by Theophilus Bishop of Cesarea; the Canons of all which were extant in Eugebins time: and in all which it was concluded for the Sunday. By meanes of these Synodicall determinations: the Asian Prelates by degrees let fall their rigour; and yeelded to the fronger and the furer fide. Yet waveringly and with some relapses, till the great Councell of Nice, backed with the authority of as great an Emperour, fetled it better then before : none but some scattered Schismaticks, now and then appearing, that durft oppose the resolution of that famous Synod. So that you fee, that whether you looke upon the day appointed for the Iemish Sabbath, or on the day appointed for the Iewish Passeover; the Lords day found it no small matter, to obtaine the victory. And when it had prevailed so farre, that both the Feast of Easter was restrained unto it; and that it had the honour of the publicke meetings, of the Congregation: yet was not this, I meane this last, exclusively of all other dayes; the former Sabbath, the fourth and fixth dayes of the week, having some thare therein for a long time after, as we shall see more plainely in the following Centuries.

(6) But first to make an end of this : this Century affords us three particular writers, which have made mention of this day. First, Iuftin Martyr, who then lived in Rome, doth thus relate it, 4 To nhis nui par nouvi mintes & oune-" Asudiv warsunda &c. Vpon the Sunday all of us affemble in Apolog 13 "the Congregation, as being that first day wherein "God separating the light and darkenesse did create the "world; and lefus Christ, our Saviour, rose againe from "the dead. This for the day; then for the service of the "day, he defcribes it thus. Vpon the day called Sunday, " all that abide within the Citties, or about the fields, doe " meet together in forme place; where the record of the

Dd 2

Apostles,

" Apostles, and writings of the Prophets, as much as is "appointed are read unto us. The Reader having done, "the Priest or Prelate ministreth a word of exhortation, " that we doe imitate those good things, which are there "repeated. Then standing up together, we send up our er prayers unto the Lord; which ended, there is delive-" red unto every one of us, bread, and wine with water. " After all this the Priest or Prelate offers up our prayers and thankfgiving as much as in him is, to God; and all or the people fay Amen: those of the richer fort, waste xa e: megaipeour, every man as he would himfelfe, contributing " fomething towards the reliefe of the poorer brethren : " which after, by the Prieft, or Prelate, was disposed amongst them. A farme of fervice, not much different from that, in the Church of England; fave that we make the entrance unto our Lyturgie, with some preparatory prayers. The rest consisting as we know, of Pfalmes, and severall readings of the Scriptures, out of the Old Testament and the New; the Epiftles, and the holy Gospell: that done, the Homily or Sermon followeth, the Offertorie next, then prayers, and after that the Sacrament, and then prayers againe; the people being finally dismissed with a benediction. The second testimony of these times is that of Dionysia ms Bishop of Corinth, who lived about 175. some 9. yeares after Iuftin Martyr wrote his last Apologie: who in an Epistle unto Soter Pope of Rome, doth relate it thus. # סונינפסי מטפומאוי, ד מומי וועופשי לווומוסטער, פי ה מיבצימומושי ர்பு ச ச்சுமைய், &c. To day, faith he, we kept holy the "Lords day, wherein wee reade the Epittle which you " writ unto us, which we doe alwayes reade for our in-" struction, asalfo the first Epistle writ by Clemens. Where note, that not the Scriptures onely, were in those times read publickly in the Congregation; but the Epiftles and Discourses of such learned men, as had beene eminent for place and piety: as in the after times, on defect of Sermons, inwas the custome of the Church, to read the Homilies

Bufeb.Las. 32.

PARTIZ.

CHAP. 1.

milies of the Fathers, for their edification. Concerning conciliorum which it was ordained in a Councell at Vanx, Anno 441. Tom .. that if the Priest were sicke, or otherwise infirme, so that he could not preach himselfe; the Deacons should reherse some Homily, of the holy Fathers. Si preshyter, aliqua infirmitate prohibente, per seipsum non potnerit pradicare, Sanctorum Patrum homilie à Diaconibus recitentur ; so the Councell ordered it. The third and last Writer of this Century, which gives us any thing of the Lords day, is (lemens Alexandrinus, (he flourished in the yeare 190.) strom. 1.72 who though hee fetcht the pedigree of the Lords day, even as farre as Plato which before wee noted; yet hee seemes well enough contented, that the Lords day should not be observed at all. Deceir & Air egnerdiunde. " z) πμω τον αυτο &c. We ought, saith he, to honour and "to reverence him, whom we are verily perswaded to "be the word, our Saviour and our Captaine; and in "him, the Father: ix eve Eauperois nue pais warep annoi rives, "not in selected time, as some doe amongst us, but al-"wayes during our whole lives, and on all occasions. "The Royall Prophet tels us that he prayfed God feven "times a day. Whence hee that understands himselfe, "frands not upon determinate places, or appointed Tem-"ples, रंगे एरंग रंगमांड मार्थेड अवरे मेपर्वेड वेमरास्त्र क्ष्मणाहरू "much lesse on any Festivals, or dayes assigned; but in all " places honours God, though he be alone. And a little "after, Hara roir or rov Bide soet a portes &co. making our " whole lives a continual Festivall, and knowing God " to be every where, wee praise him sometimes in the "fields, and fometimes failing on the Seas, and finally in "all the times of our life what ever. So in another place " of the felfe-fame booke, ster ieroxin + 27! To evary exter, " Stampa Eaguros &cc. He that doth lead his life according " to the ordinances of the Gospel, xupuaxiv & eneiver wases "then keepes the Lords day, when he casts away every " evill thought, and doing things with knowledge and

Dd 4

The History of PARTAL

"understanding doth glorify the Lord in his refurrection. By which it feems, that what foever estimation the Lords day had attained unto at Rome, and Corinth : yet either it was not fo much esteemed at Alexandria; or else this Clemens did not thinke forightly of it, as he should have done.

(7) Now in the place of Justin Martyr before remembred, there is one speciall circumstance to be considered, in reference to our present search for I say nothing here of mingling water with the Wine, in the holy Sacrament, as not conducing to the bufinesse which wee have in hand. This is, that in their Sundayes fervice, they did use to stand, during the time they made their prayers unto the Lord: emi ra ansained a norm mirres, nicugais mu. rouse, as his words there are. Such was the custome of this time, and a long time after; that though they kneeled on other dayes, yet on the Lords day they prayed alwayes standing. Yet not upon the Lords day onely, but every day from Easter unto Penteroft. The reason is thus given by him, who made the Reformiones, afcribed to Inft me that fo "faith he, we might take notice as of our fall by an, fo of "our reflictation by the grace of Christ. Six dayes we pray "upon our knees, and thats in token of our fall : A A et as xupraxii un xxiven govu, ou ucaráo est of avasta oras, &c. " But on the Lords day wee bow not the knee in token of the Refurrection; by which according to the Grace of Christ, wee are fer free from finne, and the powers of death, The like faith hee, is to be faid of the dayes of Pentecoft, which custome as he tels us, and cites Irenant for his Authour, did take beginning even in the times of the Apostles, Rather we may conceive that they used this ceremony, to testifie their faith in the resurrettion of our Lord and Saviour : which many Heretickes of those times, did publickly gain-lay, as before we noted, and fhal speake more thereof hereafter. But whatsoever was the reason, it continued long; and was confirmed particular-

Refp.ad qu. 305:

ly by the great Synod of Nice, what time fome people Can, 20. had begun to neglect this cultome. The Synod therefore thus determined, Executives sign in Til xuplaxii jovu xxivoytes, "&c. that forasmuch as some did use to kneele on the " Lords day, and the time of Pentecost, that all things, in . all places might be done with an uniformity, it pleafed "the holy Synod to decree it thus; is wrat ra's euza's another. " pas no sev, that men should frand at those times, when they made their prayers. For Fathers which avow this cultome, consult Tertullian, lib.de corona mil.S. Bafil.l, de Sp. S. c. 27. S. Hierom, adv. Luciferian, S. Auftin. Epift. 118. S, Hilaries Prafat. in Pfalm. Ambrof. Serm. Decret. 12.tit. 62, and divers others. What time this cultome was laid by, I can hardly fay: but fure I am it was not laid afide in a long time after; not till the time of Pope Alexander the third, who lived about the yeare 1160. For in a Decretall of his, confirmatory of the former custome, it was prohibited to kneele on the times remembred; Nife aliquis ex devotione id velit facere, in fecreto, unlesse some out of pute devotion, did it fecretly. Which dispensation probably occasioned the neglect thereof, in the times succeeding: the rather fince those hereticks who formerly had denied the sefurrection, were now quite exterminated. This circumstance we have considered the more at large, as being the most especiall difference, whereby the Sundayes service was distinguished from the weeke-dayer worship, in these present times, whereof we write, and yet the difference was not fuch, that it was proper to the Lords day onely : but, if it were a badge of honour, communicated unto more then forty other dayes; of which more anon. But being it was an Ecclefiafticall and occasionall custome, the Church which first ordained it, let it fall againe, by the iame authority.

(8) In the third Century, the first wee meete with is Tertullian, who flourished in the very first beginnings of it:by whom this day is called by three severall names.

Cap. 16.

For first he cals it Dies folis, Sunday, as commonly wee now call it; and faith, that they did dedicate the fame unto mirth and gladnesse; not to devotion altogether: Diem folis latitia indulgemus, in his Apologeticke. The same name is used by Instin Martyr in the passages before remembred : partly because being to write to an heathen Magistrate, it had not beene so proper, to call it by the name of the Lords day, which name they knew not; and partly that delivering the forme and fubstance of their service done upon that day, they might the better quit themselves, from being worshippers of the Sunne as the Gentiles thought. For by their meetings on this day for religious exercises, in greater numbers, then on others, in Africke and the West especially; and by their use of turning towards the East, when they made their prayers; the world was fometimes so perswaded. Inde suspicio, quod innotuerit nos ad Orientis regionem precari, as he there informeth us. Whereby we may perceive, of what great antiquity that custome is, which is retained in the Church of England, of bowing, kneeling, and adoring, towards the Easterne parts. The second name by which Tertullian cals this day, is the eight day simply; Ethnicis semel annuns dies quisquis festus eft, tibioctavo quoque die. The Gentiles, as he tels us, did keepe their festivalls onely once a yeare, the Christians every eight day, weekely. The third is, Dies Dominicus, or the Lords day; which is frequent in him, as, Die Dominico jejunium nefas ducimus, we hold it utterly unlawfull to fast the Lords day; of which more hereafter. For their performances in their publicke meetings hee describes them thus. Coimus in catum & con-" gregationem, &c. Wee come together into the affem-"bly or congregation, to our common prayers, that et being banded as it were in a troope or Armye, we may schefiege God with our petitions. To him fuch violence is exceeding gratefull. It followeth, Cogimur ad facrarum diliterarum commemorationem, &c. We meet to heare the holy

De corono mil:

De Idolas.

6. 14.

Apol. 39.

1

holy Scriptures rehearled unto us, that so according to "the quality of the times, we may either be premonith-"ed, or corrected by them. Questionlesse by these holy " speeches cur faith is nourished, our hopes erected, cur "affurance fetled: and notwithstanding by inculcating " the same, we are the better stablished in our obedience "to Gods precepts, A little after, President probati quique " seniores, &c. Now at these generall meetings, some " Priests or Elders doe preside, which have attained unto "that honour not by money, but by the good report " that they have gotten in the Church. And if there be a " poore-mans Boxe, every one cast in somewhat men-" frua die, at least once a moneth, according as they "would, and as they were able. Thus he describes the forme of their publicke meetings: but that fuch meetings were then used amongst them, on the Sunday onely, that he doth not fay. Nor can wee learne by him, or by Justin Martyr, who describes them also, either how long those meetings lasted, or whether they assembled more then once a day; or what they did, after the meetings were dissolved. But sure it is, that their assemblies held no longer than our Morning Service; that they met onely before noone; for full in faith, that when they met, they used to receive the Sacrament; and that the Service being done, every man went againe to his daily labours. Of all thefe Ishall speake hereafter. Onely I note it out of Beza, that in cant Soi. hither to the people used not to forbeare their labours, but bom. 30. while they were affembled in the Congregation : there being no fuch duty enjoyned amongst them, neither in the times of the Apollles, nor after, many yeares, nor till the Emperour had embraced the Gospel, and therewith published their Edicts to enforce men to it. But take his words at large for the more affurance. Vt autem Christiani eo die à suis quotidianis laboribus abstinerent, preter. id temporis quod in cœtu ponebatur, id neque illis Apostolicis temporibus mandatum, neque prim fuit observatum QNAMA :

quam id à Christlanis Imperatoribus ne quis à rerum satrarum meditatione abstrabaretur, & quidem non ita precise observatum. That Christians ought, saith he, to abstaine "that day from their daily labour, except that part there-"of alone, which was appointed for the meetings of the "Congregation; was never either commanded in the " Apostles rimes, nor otherwise observed in the Church: "untill such time, that so it was enjoyned by Christian "Emperours, to the end the people might not be diver-"ted from meditating on holy matters, nor was it then " fostrictly kept, as it was enjoyned. Which makes it manifest, that the Lords day was not taken for a Sabbath day, in these three first Ages. But for Tertullian where I left, note that I rendered seniores, by Priests or Elders; because I thinke his meaning was, to render the Greeke Presbyter, by the Latine senior. For that hee should there meane lay-elders, as some men would have it; is a thing impossible: confidering that hee tels us in another place, that they received the Sacrament at the De coron. mil. hands of those, who did preside in the assemblies. Eucharistia Sacramentum non de aliorum manu, quam de Presidentium sumimu; and therefore fure they must be Priefts. that so presided.

(9) Proceed we next to Origen, who flourished at the same time also, Hee being an Auditor of Clemens, in the schooles of Alexandria, became of his opinions too in many things: and amongst others, in dislike of those felected festivals, which by the Church were set apart : 10. Cont. celf.l. for Gods publicke fervice. Dicite mihi vos qui feftistantum diebus ad Ecclesiam convenitio, cateri dies non sunt festi non sunt dies Domini ? Iudeorum est dies certos & raros abservare solennes &c. Christiani, omni die carnes agni come. dunt i.e. carnes verbi Dei quotidie sumunt. Tel me, faith he, "you that frequent the Church on the feast dayes onely ; "are not all dayes festivatt? are not all the Lords? It ap-

pertaines

In Genhom.

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6.3.

" pertaines unto the fewes to observe dayes, and festivals: "the Christians every day eate the flesh of the Lambe, "i.e. they every day doe heare the Word of God. And in another place, Eopra'ses pag' nat' annount o ra Scorra Cent. 2.6.6. कर्मिका, बंद केप्रविधानाका, किंब क्यांकि मिर्का नवह वेश्वास्त्रीय के नवह mpos to Beior sux sis Auriaus, &c. Hee truely keepes the festi-" vals, that performes his duty, praying continually, and "offering every day the unbloudy facrifice, in his prayers "to God. Which who foever doth, and is upright in "thought word and deed, adhering alwayes unto God, "our naturall Lord; all ayer xugierges nuega, Every day is to him a Lords day. It seemes too, that he had his defire, in part: it being noted by the Mandeburgians, that every day there were affemblies in Alexandria, where he lived, for hearing of the word of God. Et de collettis quotidie celebratis in quibus pradicatum sit verbum Dei. Hom. 9. in Isa. significare videtur, as they note it from cent. 2.5.6. him. Indeed the Proem to his severall Homilies, seeme to intimate, that if they met not every day, to heare his Lestures; they met very often. But being a learned man, and one that had a good conceit of his owne abilities, hee grew offended that there was not as great refort of people every day to heare him; as upon the Festivals. Of Sunday there is little doubt, but that it was observed amongst them, so was the Wednesday, and the Friday both. For it is positively said by Socrates, that on them both, the Hist. 5.6,21. Scriptures were read openly, and afterwards expounded by the Dottors of the Church; and all things done appointed by the publicke Liturgie, save that they did not use to receive the facrament. Kai Turo Egres Angardens aggaion Hose And this faith he was the old use in Alexandria: which he confirmes by the practife of Origen, who was accustomed, as bee tels us, to preach upon these dayes to the Congregation. Terrullian too, takes special notice of these two dayes; whereof consult him in his booke adv. Psychices.

(10) About

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Cyprian live, another African: and he hath left us fomewhat, although not much, which concernes this businesse.

Lib.z.Epift.5.

Aurelius, one of excellent parts, was made a Roader in the Church, I thinke of Carthage: which being very welcome newes to the common people, Saint Cyprian makes it knowne unto them; and withall lets them understand. that Sunday was the day appointed for him, to begin his Ministery. Et quoniam semper gaudium properat, nec moraferre potest latitia, dominico legit. So that as Sunday was a day, which they used to meet on; so reading of the Scripture was a speciall part of the Sundayes exercise Not as an exercise to spend the time, when one doth waite for anothers comming, till the affembly be compleate; and that without or choice, or flint, appointed by determinate order; as is now used both in the French and Belgicke Churches: for what neede fuch an eminent man, as Aurelius was, be taken out with fo much expectation, to exercise the Charkes, or the Sextons duty. But it was used amongst them then, as a chiefe portion of the service which they did to God; in hearkening reverently unto his voice : It being so ordered in the Church, that the whole Bible or the greatest part thereof, should be read of

Preface to the ver once a yeare. And this, that so the Alinisters of the concommon praier gregation, by often reading and meditation of Gods Word, be stirred up to godline se themselves, and be the more able to

exhort others by wholefome doctrine, and to confute them that were Adversaries to the truth: as that the people by daily hearing of the Scriptures, should profit more and more in the knowledge of God, and bee the more instanced with the love of his true Religion. Now for the duties of the people, on this day, in the Congregation, as they used

formerly to heare the Word, and receive the Sacraments,
Desret. 1.5-1.7 and to powre forth their soules to God in affectionate

prayers: fo much about these times, viz. in Anno. 237 it had beene appointed by Pope Fabian, that every man and woman.

woman, should, on the Lords day, bring a quantity of bread and wine; first to be offered on the Altar, and then distributed in the Sacrament. A thing which had beene done before, as of common course; but now exacted as aduty: for the neglect whereof, Saint Cyprian chides with a rich widdow of his time, who neither brought her offering, nor otherwise gave any thing to the pooremans Boxe; and therefore did not celebrate the Lords Depictar & Supper, as thee should have done. Locuples, of dires, do- Eleem of. minicum celebrare te credis, que Corbonam omnino von respicu, qua in Dominicum, fine sacrificio venis, que partem de facrificto, quod pauper obtulit, sumis. Thinkest thou that "thou dost rightly celebrate the Lords Supper, who be-"ing rich, and wealthy, haft no care at all of the poores "mans Boxe? who commest into the Church, (for so "Dominicum doth fignifie in the fecond place) without "thy facrifice; and eatelt a part of that, which the poore "man offereth? In after times this cultome went away by little and little; in flead of which it was appointed by the Church, and retained in ours, that Bread and Wine for the Communion, Shall be provided, by the Church- V 1.3. Epi.8. wardens, at the charge of the Parish, I should now leave Saint Cyprian here, but that I am to tell you first, that hee conceives the Lords day, to have beene prefigured in the eight day, destinate to circumcifion. Which being but a private opinion of his owne; I rather fhall referre the Reader unto the place, then repeate the words. And this is all, this Age affords me in the present fearch.

(11) For other buly dayes instituted by the Church, for Gods publick fervice, in thefe three Centuries precedents befides the Lords day, or the Sunday, which came every weeke; Origen names Good Friday, as we callit now; or the cont. celf.18. Parasceve, as he cals it there; the fealt of Easter, & of Pentecoft. Of Easter we have spoke already. For Pemeroft or Whitfontide, as it began with the Apofles, fo it conti-

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nues till this prefent, but not in that folemnity which before it had. For anciently not that day onely, which we call Whitfunday, or Pentecost nar' ekoxie, but allthe fifty dayer, from Easter, forwards, were accounted holy; and folemnized with no leffe observation, then the sundayes were: no kneeling on the one, nor upon the other; no fasting on the one nor upon the other. Of which dayes, that of the Ascension, or Holy-Thursday, being one; became in little time, to be more highly reckoned of then all the rest: as we shall prove hereafter out of Saint Austin, But for these 50. dayes aforesaid, Tertullian tels us of

De Coron, mil them, thus, Die Dominico jejunium nefas ducimus, vel de geniculis adorare; Eadem immunitate a die Pascha in Pentecolten gaudemus. We count it an impiety, faith he. "to fast on the Lords day, or to pray kneeling on the same: "the same immunity wee enjoy, from Easter unto Whitfontide; which makes both alike. Which words if any thinke too short, to reach the point; hee tels us in another place, that all the Festivals of the Gentiles contained not so many dayes as did that one. Excerpe fin-De Idol.c. 14. gulas folennitates nationum, & in ordinem texe, Penteco-

sten implere non poterunt. The like hee hath also in his booke adv. Psychicos: the like Saint Hierom ad Lucimum; the like Saint Ambrose, or Maximus Taurinens. which of the two soever it was, that made those Sermons, Serm, 60,61. In which last it is faid expresly of those fifty daies, that every one of them, was instar Dominice, and qualit eft Dominica, in all respects nothing inferiour to the Lords day. And in the Comment on Saint Luke (which questionlesse was writ by Ambrose) cap. 17.1.8. it is said expresly, Et funt omnes dies tanguam Dominica, that every day of all the fifty, was to be reckoned off no otherwife, in that regard, especially, then the Sunday was, Some footsteps of this custome yet remaine amongst us, in that we falt not either on S. Marks Eve, or on the Eve of S. Philip and Iacob, happening within that time. The

falt of the Rogation week; was after instituted, on a particular, and extraordinary occasion. Now as these festivals of Easter and of Woitsontide, were instituted in the first age or Century, and with them, those two dayes attendant, which we Itill retaine; whereof fee Auftin de Civit. Dei, li. 22. ca. 8. & Ny ffen in his first Hom.de Paschate. where Easter is expresly called remuses acolequia, or the three-dayes-feast: so was the feast of Christs nativitie ordained or instituted in the Tecond; that of his incarnation, in the third. For this, we have an Homilie of Gregory, furnamed Thaumaturgus, who lived in An. 220, entituled De annunciatione B. Virginis, as we call it now. But being it is questionable among the learned, whether that Homilie be his, or not : there is an Homilie of Athanafins; on the felfelame argument, (he lived in the beginning of the following Centurie) whereof there is no question to be made at all. That of the Lords nativitie, began, if not before, in the fecond Age. Theophilus Cefarienf. who lived about the times of Commodiu, and Severus, the Romane Emperours, makes mention of it; and fixeth it upon the 25. of Decemb. as we now observe it. Natalem Domini, quocunque die 8. Calend. Ianuar. venerit, celebrare debemus, as his owne words are. And after, in the time of Maximinus, which was one of the last great persecutors, Nicephorus tels us, that in ipso natalis L.7.c.6. Dominici die , Christianos Nicomedia festivitatem cele-" brantes, succenso templa concremavit; even in the very " day of the Lords nativity, he cauled the Christians to be " burnt at Nicomedia, whilest they were folimnizing this " great feast, within their Temple. I say this Great Feast, and I call it so on the authority of Beda, who reckoneth Christmas, Easter, and Whitsontide: for majora solennia; Orat. de Phi-as they still are counted. But before Bede it was so thought logon. over all the Church. Chryfoftome calls it, μετρόπολιν το ருவரவ் வரவர் the mother or metropolis of all other fealts. See Binjus And before him Pope Fabian, whom but now we spake Couc.T. 1.

of, ordained that all lay-men should communicate at least thrice a yeare, which was these three festivalls. Et si non frequentius, saltem ter in Anno Laici homines communicent, erc. in Pascha & Pentecoste, & Natali Domini, So quickly had the Annuall got the better, of the meekely Festivals. According to which ancient Canon, the Church of England hath appointed that every man communicate at lest thrice a

yeare, of which times Easter to be one.

CHAP. 2.

(12) Before wee end this Chapter, there is one thing yet to be considered, which is the name, wherby the Christians of these first Ages, did use to call the day of the resurrection; and consequently the other dayes of the weeke, according as they found the time divided. The rather, because some are become offended, that wee retaine those names amongst us: which were to us commended by our Ancestours; and to them, by theirs. Where first we must take notice, that the Iemes in honour of their Sabbath, ufed to referre their times to that; distinguishing their dayes by Prima Sabbati, Secunda Sabbati, and so untill they came to the Sabbath it selfe: as on the other side the Gentiles, following the motions of the Planets; gave to each day the name of that particular Planet, by which the first house of the day was governed, as their Astrologers had taught them: Now the Apostles being Iewes, tetained the custome of the Iewes; and for that reason called that day on which our Saviour rose, ula oaccare, una sabbati, the first day of the meeke, as our English reades it. The Fathers, many of them followed their example. Saint Auftin thereupon calls Thursday, by the name of quintum sabbatis Epist. 1 1 8, and so doth venerable Beda, hist. lib. 4.c. 25. S. Hierome, Tuesday, tertium sabbati, in Epitaph. Paule; Tertullian Friday, by the old name, parasceve l.4. advers. Marcion. Saturday they called generally the Sabbath; and Sunday, sometimes dies solis, and sometimes Dominieus. Pope Silvefter, as Polydore Virgill is of opinion, vanorum deorum memoriam abhorrens, hating the name and

De invent rerum 1.5,6.

memo-

memory of the Gentile-gods, gave order that the dayes should be called by the name of Feria; and the distinction to be made by Prima feria, secunda feria, oc. the Sabbath and the Lords day, holding their names, and places, as before they did. Hence that of Honorius Augustodunensis: De imagine Hebrai nominant dies snos, una vel prima sabbati, &c. Pag- mundi, cap. 28. ni fic, dies solis, Luna, &c. Christiano vero sic dies nominant. viz. Dies Dominicus; feria prima, &c. Sabbatum. But by their leaves, this is no univerfall rule; the Writers of the Christian Church not tying up their hands so Itrictly, as not to give the dayes what names they pleafed: Save that the Saturday is called amongst them by no other name, then that which formerly it had, the Sabbath. So that when ever for a thousand yeares, and upwards we meete with Sabbatum, in any writer of what name foever, it must be understood of no day but Saturday. As for the other day, the day of resurrection, and the Evangelists, and S. Paul, take notice of no other name, then of the first day of the weeke. S. John, and after him Ignatin, call it xuetaxin, the Lords day. But then againe Instin Martyr for the fecond Century, doth in two feverall passages call it no otherwise then + To nale nuigar, Sunday, as then the Gentiles called it, and we call it now: and so Tertullian for the third, who useth both, and calls it sometimes diem solis, and sometimes Dominicum, as before was faid. Which questionlesse neither of them would have done, on what respect soever, had it beene either contrary to the Word of God, or fcandalous unto his Church. So for the after ages, in the Edicts of Constantine, Valentinian, Valens, Gra. tian, Honorius, Arcadius, Theodofius, Christian Princes all, it hath no other name then Sunday, or dies folis ; and many faire yeares after them, the Synod held at Dingulofinum in the lower Bavaria, Anno 772, calls it plainely Sunday; Festo die solis prophanis negotiis abstineto: of which Edicis we shall speake hereafter. Thus also Aventine, for the latter Writers, who lived not till the Age last past, ipea-Ee 2

fpeaking of the battaile fought neere Cambry betweene

Hift.1.3.

Charles Martell, and Hilpericus King of France, saith that it hapned on the thirteenth of the Calends of Aprill, qua tum dies solis ante Paschalia erat, being he Sunday before Easter. They therefore are more nice than wise, who out of a desire to have all things new, would have new names for every day; or call them as sometimes they were, the first day of the weeke the second day of the weeke, of sic de cateris: and all for feare, lest it be thought that we doe still adore those Gods, whom the Gentiles worshipped. S. Augustine, as it seemes, had met with some, this way affected, and thus disputes the case with Fauture Manishery Denrum surming gentes imposserunt

lib.19.c.5.

were, the first day of the weeke the second day of the weeke, & fic de cateris : and all for feare, lest it be thought that we doe still adore those Gods, whom the Gentiles worshipped. S. Augustine, as it seemes, had met with some, this way affected, and thus disputes the case with Fanstus Manichaus. Deorum (uorum nomina gentes imposuerunt diebus iftis, &c. The Gentiles faith the Father, gaveun-" to every day of the weeke, the name of one or other of " their Gods: and so they did also unto every moneth. " If then we keepe the name of March, and not thinke of Mars; why may we not, faith he, preferve the name of Saturday; and not thinke of Saturne. I adde, why may we not then keepe the name of Sunday, and not thinke of Phabus, or Apollo, or by what other name foever, the old Poets call him. This though it fatisfied the Manschees, will not perhaps now fatisfie some curious men, who doe as much dislike the names of the Momeths, as of the dayes. To others I presume it may give fome reason, why we retaine the name of Sunday, not onely in our common speech. but in the Canons of the Church, and our Acts of Parliament; as being used indifferently by so many eminent persons in the Primitive Church, as also in a open Synod, as before was shewne; from thence transmitted, by our Fathers, unto their posterity. Better by farre, and farre lesse danger to be feared. in calling it the Sunday, as the Gentiles did; and as our Ancestours have done before us: then calling it the Sabbath, as too many doe, and on leffe authority; nay, contrary indeed to all antiquity, and scripture,

CHAP.



CHAP. III.

That in the fourth Age from the time of Constantine to Saint Austine, the Lords day was not taken for a Sab-bath day.

(1) The Lords day first established by the Emperour Constantine. (2) What labours were permitted, and what restrained on the Lords day, by this Emporours Edict. (3) Of other holy dayes, and Saints dayes, infituted in the time of Constantine. (4) That weekely other dayes particularly the Wednesday and the Friday, were in this Age, and those before appointed for the meetings of the Congregation. (5) The Saturday as highly honoured in the Easterne Churches, as the Lords day was. (6) The Fathers of the Easterne Churches, cry downe the lewish Sabbath, though they beld the Saturday. (7) The Lords day not from wholy in religious exercises; and what was done with thet part of it, which was left at large. (8) The Lords day, in this Age, a day of feating; and that it bath beene alwayes deemed hareticall, to hold fasts thereon, () Of recreation on the Lords day: and of what kind those dancings were, against the which the Fathers enveigh fo harpely. (10) Other Imperiall Edicts, about the keeping of the Lords day, and the other holy dayes. (11) The Orders, at this time in use, on the Lords day, and other dayes of publick meeting Ec 3

The History of PART.2

meeting, in the Congregation. (12) The infinite differences betweene the Lords day, and the Sabbath.



(1)

Itherto have we spoken of the Lords day, as taken up by the common consent of the Churchenot instituted or established by any text of Scripture, or Edist of Emperour, or decree of counsell; save that some few particular Councels did reslect upon it, in the point of Easter. In that

De vit.conft. lib.4.c. 18.

which followeth, wee shall finde both Emperours and Councels very frequent, in ordering things about this day, and the service of it. And first wee have the Emperour Constantine, who being the first Christian Prince which publickely profest the Gospel; was the first also which made any law, about the keeping of the Lords day or Sunday. Of him Eusebins tells us, that thinking that the chiefest and most proper day, for the devotion of his subjects, hee presently declared his pleasure, τοις ύπο την Ρωμαίων άρχην πολιτευομένοις απασι, σχολήν άγςιν, ταις επωνύμοις το Σωτήρος ήμεραις, that every one who lived in the Roman Empire, should take their ease, or rest, in " that day, weekely, which is entituled to our Saviour, Now where the fouldiers in his campe, were partly Chriftians, and partly Gentiles: it was permitted unto them who professed the Goffell, upon the Sunday, so he calls it, freely to goe unto the Churches, and there offer up their prayers to Almighty God. But such as had continued still in their antient errours, were ordered to affemble in the open fields, upon those dayes; and on a fignall given, to make their prayers unto the Lord, after a forme

e 12.

forme by him prescribed. The forme being in the Latine tongue, was this that followeth. Te solum Deum Cap. 20. agnoscimus, te regem profitemur, te adjutorem invocamus. per te victorias consecuti sumus, per te hostes superavimus, a te & prasentem felicitatem consecutos fatemur, & futuram adepturos speramus; tui omnes supplices sumus; a te petimus, ut Constantinum Imperatorem nostrum una cum piys . ejus liberis, quam dintissime nobis (alvum & victorem conferves. In English, thus. Wee doe acknowledge thee to be the onely God, we confesse thee to be the King, " we call upon thee as our helper and defender : by thee " alone it is that we have got the victory, and subdued " our enemies; to thee as wee referre all our present " happinesse, so from thee also doe we expect our future. "Thee therefore we beseech, that thou wouldest please " to keepe in all health and fafety, our noble Emperour " Constantine, with his hopefull progeny. Nor was this onely to be done in the fields of Rome, in patentibus suburbiorum campis, as the Edict ranne: but after, by another proclamation, he did command the same over all the Provinces of the Empire. Kal rois xat sov of apxious όμοιως την χυριακήν ήμέρας νόμ. Εφοίτα γεραίρειν, τω νευμαίι βασιλέως, as Eusebius hath it. So naturall a power it is in a cap.23. Christian Prince, to order things about religion; that he not onely tooke upon him to command the day, but also to prescribe the service; to those I meane who had no publicke Liturgie, or set forme of Prayer.

(2) Nor did he onely take upon him to command or appoint the day, as to all his subjects; and to prescribe a forme of prayer, as unto the Gentiles ; but to decree what worke should be allowed upon it, and what intermitted in former times, though the Lords day, had got the credit, as to be honoured with the publicke meetings of the Congregation; yet was it not so strictly kept, no not in time of Divine service, but that the publicke magistrates, Indges and other Ministers of state, were

Ec 4

to attend those great employments they were called unto, without relation to this day, or ceffation on it : and fo did other men, which had leffe employments, and those not fo necessary. These things this pious Emperour taking into confideration, and finding no necessity, but that his Indges and other publicke ministers, might attend · Gods service on that day; at least not be a meanes to keepe others from it; and knowing that fuch as dwelt in Cittles, had fufficient leisure to frequent the Church; and that Artificers without any publicke discommodity, might, for that time, forbeare their ordinary labours: he ordered and appointed, that all of them, in their feverall places should this day lay aside their owne businesse, to attend the Lords, But then withall confidering, that fuch as followed husbandry, could not fo well neglect the times of feede and harvest, but that they were to take advantage of the fairest and most seasonable weather, as God pleased to send it; he left it free to them, to follow their affaires on what day foever: left otherwise they might lose those bleffings, which God, in his great bounty, had bestowed upon them. This mentioned in the very Edict he fer forth about it. First for his Indges. Citizens or inhabitants of the greater townes, and all Artificerstherein dwelling. Omnes Indices, arbanaque plebes, & cunttarum arthum officia, venerabili die Solis quieseant. Next for the people of the Country, Rure tamen positi, libere tiernterque agrorum cultura inservient, quonium frequenter evenit, ut non aprius alio die, frumenta fulcis, vinea scrobibus mandentur. And then the reason of this followes, Ne occasione momenti, perent commoditat culesti provisione concessa: The tenour of the whole is "this. It is our pleasure that all Iudges, inhabitants of " Cities, and Artificers, should on the venerable Sunday et lay aside their businesses. As for the people of the "Country that they with liberty, and fafety, shall ater tend their husbandry, on that day: because it hapneth

L. Omnes cap. de feriu.

"neth many times, that no day is more fit than that, either for fowing corne, or for planting vines : left otherwise by neglect of convenient seasons, they "lose those benefits which their Cod had bestowed "upon them. This Edict did beare date, in the Nones of March, Anno 321, being the 11 years of that Princes Empire: and long it did not fland, will hee. himselfe was faine to explaine his meaning in the first part of it. For whereas hee intended onely to restraine law suites, and contentious pleadings, as being unfit for fuch a day : his Indges, and like officers, finding a generall restraint in the law or Edict, durst not ingage themselves in the Cognizance of any civill cause what ever; no not so much as in the Manumission of a Bondslave. This comming to the Emperours notice, who was a friend of liberry, and could not but well understand, how acceptable a thing it was to God, that workes of charity and mercy should not bee restrained on any dayes: it pleased him to lend out a fecond Edict, in the Tuly following, directed to Elpidius, who was then Prefettus Pratorio, as I take it; wherein he anthorized his Ministers to performe that Office, any thing in the former Law, unto the contrary notwithstanding. For fo it runnes, Sicut indignissimum videbatur, diem Solis venerationis sua celebrem, altercantibus jurgijs & nowys partium contentionibus, eccupari; ica gratum eft & jucundum, eo die, que funt maxime vorivu, compleri. Arque ideo emancipandi & manumittendi, die fosto, eunti licentiam habeant; & Super his rebus, Alla non prohibeantur. " As wee conceived it most unfitting, that Sunday be-" ing a famous and a facred day, should bee taken " up, in wrangling fuites, and hurtfull altercarions: " fo is it a most sgratefull and most pleasing thing, " that those things should be done upon it, which are " most defired. Therefore it is our pleasure that all'our

"ininisters have leave to manumit and make free, on that holy day; and enter all such Acts, as concerne the same. So that not onely husbandry was permitted, in small Townes and Villages; but manumission, being a meere civil Act, and of no small ceremonie, was by him suffered and allowed in the greater Citties. The sirftgreat worke done by the first great Christian Prince was to declare his royall pleasure about this day; what things he thought most proper to permit, and what to disallow upon it: teaching all other Kings and Princes which have since succeeded, what they should also doe on the same occasion.

the Lords day onely; but unto him we are indebted for many of those other Festivals, which have beene since observed in the Church of God. It had beene formerly a custome in the Christian Church, carefully to observe the times and dayes of their departure, who had preferred the Gosbel before their lives: and suffered many tor-

Euseb. bist. l.4.

red the Goffel before their lives; and fuffered many torments, and at last death it selfe, for the faith of Christ. The Church of Smyrna (and that's the highest wee neede goe (teltifieth in an Epiftle writ ad Philomelienses, that they did celebrate the day, wherein their Reverend Bi-Thop Polycarp did fuffer Martyrdome, with joy and gladnesse, and an holy Convocation. This was in Anno 170. or there abouts. And in the following Age, S. Cyprian taking notice of fuch men, as were imprisoned for the testimony of a good conscience, appointed that the daies of their decease should be precisely noted; that so their memories might be celebrated with the holy Martyrs. Denique & dies corum quibus excedunt, annotate, ut commemorationes corum, inter memorias martyrum celebrare possimus, as there he hath it. But hitherto they were onely bare memorialls, (for more they durst not doe in those times of trouble,) their sufferings onely signified to the Congregation: and that they did unto this end, that by

exhibi-

Epl.8.1.3.

exhibiting to the people their infinite indurances for the truth and testimony of Religion, they also might bee nourished in an equall constancie. After, when as the Church was in perfect peace, it pleased the Emperour Constantine, to signifie to all his Deputies and Leivte- Euseb! 4. nants in the Roman Empire, that they should have a care cap. 23. to see those the memorials of the Martyrs duely honoured; and solemne times or Festivals to be appointed in the Churches, to that end and purpose. Kai μαρτύρων ήμερας επιων, χαιρώς θ' έρρτων τέτω έκκλητίαις έθξαζον, as that Author hath it. And though these Festivals, and Saints dayes, became not forthwith common, over all the world; but were observed in those parts chiefly, wherein the memorie of the Saint, or Martyr, was in most esteeme; in which respect Saint Hierome calls them; tempora in honore Mar- in Gal 4: tyrum, pro diversa regionum varietate, constituta: yet in a little tract of time, such of them as had beene most eminent, as the Apostles, and Evangelists; were universally received and celebrated, even as now they are. I say as now they are, as they are now observed in the Church of England; and this I fay upon the credit and authority of Theodoret: De Martyr Who, though hee gives another reason and original of L 8. these institutions; informes us of these Festivals, that they were modesta, casta, temperantia plena, performed with modestie chastitie and sobrietie: not as the Festivals of the Gentiles were, in excesse and riot. And not so onely, but he affirmes this of them, divinis canticis personantis, " sacrisque sermonibus audiendis intenta, that they were " folemnized with spiritual! Hymnes, and religious Ser-"mons: and that the people used to emptyout their soules " to God in fervent and affectionate Prayers, non fine lachrymis & suspiries, even with sighes and teares. As for Theodoret, he lived and flourished in the yeare 420, and speakes of these Festivals (S. Peter and S. Thomas and S. Paul, with others which he names particularly) as things which had beene fetled and established a long time be-

fore: and therefore could not be much after the time of Constantine, who dyed not till the yeare 341. or thereabouts. As for the eighth booke de Martyrib. Where this passage is, it is the 12. of those entituled de curandis Grac. affect. And howsoever some exception hath beene made against them, as that they were not his, whose name they carry: yet finde I no just proofe there-

of, amongst our Critickes.

(4) Now as the Emperour Constantine did adde the Annuall Festivals of the Saints, unto those other Anniversarie feasts, which formerly had beene observed in the Christian Church: fo by this royal! Edict did hee fettle and confirme those publicke meetings, which had beene formerly observed on each Friday weekely; the Wednesday standing on the same Basis, as before it did, which was the custome of the Church, Eusebius having told us of this Emperours Edict, about the honouring of the Sunday; addes, that he also made the like about the Friday : อันอโลร प्रमु नके उन्हें नहें जबहिर्दी नामके as the Author hath it. Sozomen addes, that he enjoyned also the like rest upon it, the like ceffation both from judicature, and all other bufineffes: and after gives this reason of it. 'Eniua לני דור אנופומאורי, שה פני דמנודוו דו אונה ביו ביו מים אולי וואי אונים או אונים אונ Si Tieger, dis in durn saupatiel . He honoured the one, " faith he, as being the day of our Redeemers resurrettion, the other, as the day of our Saviours passion. So for the practise of the Church in the following times, that they used other dayes besides the Sundayes, is eviden by many passages of Cyrill of Hierusalem, where he makes mention of the Sermon preached the day before, in x 965 nμίοα in his owne Language; Catech. orat. 7. & τηχθίς πμέρα κατά την χυριακήν. the morrow after the Lords day, Cat. 14. & This xadeourns uusagarias. Catech. Mystag. 2. The like is very frequent in S. Ambrose also. Hesterno die de fonte disputavimus, De Sacram. lib. 3. cap. 1. Hesternus

noster sermo ad sancti altaris sacramentum deductus est.

lib.

De vit. Conft.

Hift.1,2.68.

lib. 5. cap. 1, and in other places. The like in Chrysoftome, as in many other places; too many to be pointed at in this place and time; fo in his 18. Hem. on the 3. of Gen. Bisele xois 78 diras & oinar formiar, &c. But this perhaps was onely in respect of Lectures, or Expositions of the Scriptures; fuch as were often used in the greater Citties, where there was much people, and but little businesse: for I conceive not that they met every day, in those times, to receive the Sacraments. Of Wednesday, Epl 28 9. and of Friday, it is plaine they did, (for of the Saturday. we shall speake more fully in the next Section:) S. Bajil. names them all together, Kai To konweir de kab' endsny The " nuipar, &c. It is faith he, a profitable and pious thing, e-" very day to communicate, and to participate of the " bleffed body and blood of Christ our saviour; he having " told us in plaine termes, that Whofoever eateth his flest, " and drinketh his blood, hath eternall life. Wee notwithstanding doe communicate but foure times weekely, in The ει χυριακή, χαι έν τη τετράδι, έν τη παρασκευή και έν το σαββάτω. " viz. on the Lords day, the Wednesday, the Friday and " the Saturday; unlesse on any other dayes, the memory of some Martyr be perhaps observed. Epiphanius go-Expos. fid. eth a little further, and he deriveth the Wednesdayes and Cath. 11.22. the Fridayes Service, even from the Apostles; ranking them in the same antiquity, and grounding them upon the same authority, that he doth the Sunday, Surages de έπιτελέμεναι ταχθείσαι είσην δου των Απος όλων τετράδι, και προ-ரவதிவிவு ஆப் வழும்கள். Onely it feemes the difference was, that whereas formerly it had beene the custome, not to administer the Sacrament on these two dayes (being both of them fasting dayes, and so accounted long before) untill towards evening: It had beene changed of late, and they did celebrate in the mornings, is in xupiaxii i μέρα as on the Lords day was accustomed. Whether the meetings on these dayes were of such antiquity, as Epiphanius saith they were, I will not meddle. Certaine it is that they

were very ancient in the Church of God; as may appeare by that of Origen, and Tertullian; before remembred. So that if we consider either the preaching of the Word, the ministration of the Sacraments, or the publicke Prayers the Sunday in the Easterne Churches had no great prerogative above other dayes, especially above the Wednesday and the Friday, fave that the meetings were more folemne, and the concourse of people greater than at other times, as it is most likely. The footesteps of this antient custome are yet to be observed in this Church of England. by which it is appointed that on Wednesdayes and Fridayes weekely, though they be not holy dayes, the Minister at the accustomed houres of Service shall resort to Church, and say the Letanie prescribed in the booke of Common Prayer.

Can. 15.

(5) As for the Saturday, that retained its wounted credit in the Easterne Church; little inferiour to the Lords day; if not plainely equall: not as a Sabbath, thinke not fo; but as a day defigned unto facred meetings. The Constitutions of the Apostles, said to be writ by Clemens, one of Saint Peters first successours in the Church of Rome, ap. point both dayes to be observed as solemne Festivals; both of them to bee dayes of rest: that so the servant might have time to repare unto the Church, for his inftitution. Ega (¿ Dorar os d'Exos merre nuepas, raBBalor de x xuesa. un gonaletwoar in Th exxansia. Sid The Silaonaliar, The evocheles.

Lib.8, c.33.

" let servants, saith the Constitution, attend their busi-" nesses five daies in the weeke: but for the Saturday " (or Sabbath) and the Lords day, let them rest them-" felves, and repaire to Church; that so they may bee er trained in the waies of Godlinesse. Not that they should devote them wholy unto rest from labour; but onely those fet times of both, which were appointed for the meetings of the Congregation: Yet this Lib 5.cap. 19. had an exception too, the Saturday before Easter day, whereupon Christ rested in the Grave, being exempt from

these assemblies and destinated onely unto griefe and fafling. sting. And though these constitutions, in all likelihood, were not writ by Clemens, there being many things there in, which could not be in use of a long time after: yet ancient fure they were, as being mentioned in Epiphanius; De Scrip. Ecc. and as the Cardinall confesseth, a Gracis veteribus magni is clement. factos much made of by the ancient Gretians, though not of fuch authority in the Church of Rome. How their authority in this point is countinanced by Ignatius, we have feenealready: and we shall see the same more fully, throughout all this Age. And first, beginning with the Synod, held in Laodicea, a towne of Phrygia, Anno 314. Can. 16. there passed a Canon, πρί το έν σαββάτω ευωγγέλια μετά έπερων γραφ ον αναμικώταεδαι, touching the reading of the Gospels, with the other Scriptures upon the Saturday or Sabbath; that in the time of Lent, there should be no obla- Cannon 49. tion made i un er oal Barw z, xupiana uoror, but on the Saturday, and the Lords day onely; neither that any Festival should then be observed in memory of any Martyrs, but cannon 51. that their names onely should be commemorated, in Tois oaggalois xai xupiaxais upon the Lords day and the Sabbaths, Nor was this onely the particular will of those two and thirty Prelates, there assembled; it was the practise generally of the Easterne Churches; and of some Churches of the west. For in the Church of Millaine, which, as before I fayd, in some certaine things, followed the Churches of the East; it seemes the Saturday was held in a fire esteeme, and joyned together with the Sunday. Crastino die Sabbato, & dominico, de orationis ordine dice- De Sacrament. "mus; To morrow being Saturday, and on the Lords Lib. 4-cap.6. " day, we will speake unto you concerning prayer; as S. Ambrose hath it. And probably his often mention of yesterday, or hesternus dies remembred in the former Section, may have relation to the joynt observance of these two dayes: and so may that, which is reported then out of S. Chrysoftome and S. Cyril Easterne Doctors both. Sure I am Socrates counts both dayes for weekely FestiCHAP.3.

De Castiga-

tions.

vals, engine & 3 ouas D coplas Za 33alor, va Kupianir, and addes evais at ourages unla ras exunnotas eighant vivedan, that on them both the Congregation used to be affembled, and the whole Liturgie performed. Which plainely shewes. that in the practife of those Churches they were both regarded, both alike observed. Gregory Nyssen speaks more home and unto the purpose. Some of the people had neglected to come unto the Church upon the Saturday; and on the Sunday hee thus chides and rebukes them for it. Holois yap oplanusis The xupianie opas, o anutras to tallalalor, &c. " with what face faith the Father, wilt thou looke upon "the Lords day, which halt dishonoured the Sabbath, " knowest thou not that these dayes are fifters, and that " who ever doth despise the one, doth affront the other? Sifters indeed, and so accounted in those Churches, not onely in regard of the publicke meetings; but in this also that they were both exempt from the Lenten Fast: of which, more annon. In the meane time, we may remember how Saturday, is by S. Basil, made one of those 4 times. whereon the Christians of those parts did assemble weekly, to receive the Sacrament, as before we noted. And finally it is faid by Epiphanius, that how soever it was not so in the Isle of Cyprus, which it seemes, held more correspondence with the Church of Rome, and Alexandria, then those of Asia; Yet in some places, in rois caisbari ourague imited with, they used to celebrate the holy Sacrament, and " hold their publicke meetings on the Sabbath day. Not that the Easterne Churches, or any of the rest which obferved that day, were inclined to Indaisme; but that they came together on the Sabbath day, to worship Lesus Christ the Lord of the Sabbath. The Author of the Hemile de semente hath informed us so. Er nuép 2 va Bate vur. ที่ผูกแลง 8 ของซึบใสร โลง นเชนอง, &c. We are affembled on the

Sabbath not as infected any whit with Indaisme, for with their false Sabbaths we have no acquaintance; but we assemble on the same, the xusur To rappair interpretations.

Expos. fi.tei

Cathol. 24.

" reorxoverles, worshipping the Lord of the Sabbath, which is Iefus Christ. Who was the Authour of this Homilie, is not yet discovered, that I can heare of. I know it passeth under the name of Athanasius, and generally is afcribed unto him: but I am verily perswaded it was none of his. For besides that is rejected by Per. Nannins, in his Epistle dedicatory, prefixt before the workes of that Reverend Prelate: this very passage is fufficient to make cleere the point. This Authour, whofoever he was, speakes of the keeping of the Sabbath, or meeting of the congregation on the Saturday: which was, it seemes the custome of that place, where the Authour lived. But no fuch custome was observed in Alexandria, whereof Saint Athanasius was so long time Bithop: it being evident in Socrates, Eccl. hift. lib. 5.cap. 21. and fo in Sozomen, lib.7. cap. 19. that the Alexandrians had no ecclefiasticall assemblies on the Saturday; but were therein conforme to the Church of Rome. As for the Homily it felfe, we deny it not, but that it is a peece of good antiquity, and credit, written, as I conceive, by some Prelate, of the Easterne Churches, where the observance of the Saturday was in constant use. But returne unto our story. Put all that beth beene saide together, it will come to this, that whereas in the Easterne and the Westerne Churches, severall dayes were in commission: for Gods publicke service: the Lords day, in both places, was of the Quorum; and therefore had the greater worship, because more businesse.

(6) As for the Saturday, or Subbath, although they held their publicks meetings on the same; yet did they not keepe it like a Subbath. The Fathers of this learned age knew that Subbath had beene abrogated, and profest as much. The Councell of Landicea before remembred, though it ascribe much to this day, in reference to the Congregations, then held upon it; yet it condemnes the lenish observations of the same. Out it

if fit for Christians, faith the 29. Canon, to Indaire, and doe. so no manner of morke on the Sabbath dayes, but to pursue their ordinary labours on it. Conceive it to farre forth, as they were no impediment to the publicke meetings. then appointed. And in the close of all, it di ives Bier ind assi es esway arabena xpiso. If any should be found so to play es the Iewes, let them be Anathema. So Athanasius also stands as strongly for the abrogation of the Iewish Sab. bath. Not on the by, but in a whole discourse, writ and contrived especially for that end and purpose, entituled De Sabbato & circumcifione. One might conjecture bu the title, by coupling of these two together, what his meaning was; that he conceived them both, to be of the fame condition. And in the homily De femente, the Authour tels of the New-moones and the Sabbaths, that they were vil ers unto Christ, and to be in authority till the mafter came. Ex Sorres de Ti Sidaguans nathe yand of mardozunes. " new intis direction vos o huxros en auralo. The Master being. " come, the Vfber grew out of al imployment; the Sun being risen once, the lampe was darkened. Two other of the Fathers which have faid as much, and whereof we have spoken in a place more proper; adde Nazianz. Orat, 41.5. Cyril of Hierusalem, Car. 4. and Epiphanism in the confutation of those several hereticks, which held the Sabbath for a necessary part of Gods publicke worship; and to be now observed, as before it was. Of which kinde, over and above the Ebiopites, and Cerinthians, which before wee spake of; were the Nazarei, in the second Century: Who, as this Epiphanism tells us, differed both from the Iew and Christian. First, from the Iew, in that they did beleeve in Christinext from the Christian, Sia ro eri roun करकारियेया, क्टा न्वाम, प्रधा व्यक्षितीय, प्रधा नवीड बैरेशवाड़ in that they . Still retaine the law, as Circumcifion, and the Sabbath, "and fuch things as those. And those I have the rather noted in this place and time, as being, so Saint Infine

teleur, the Ancestors or Originall of the Symmachiani; who held out till this very eage, and stood as much for cont cresce-Sabbaths and legall ceremonies, as their founders did: wium 18. whereof consult Saint Ambrose preface to the Galathians. Now as these Nazarens, or Symmachiani, had made a mixt religion of Iew and Christian; so did another fort Orat. 19. of heretickes, in these present times, contrive a milcellany of the Iew and Gentele; Idols, and facrifices, they would not have; and yet they worthipped the fire and candle. To de od332 for dissueroi, &c. The Sabbath also they much reverenced, and flood upon the difference of uncleane and cleane; yet by no meanes would be induced, to like of Circumcision. These they called Hypsistary; or rather so those doughty fellowes pleased to call themselves. Adde here, that it it was counted one of the great dotages of Appollinaris, and afterwards of all his Bufflepl.74 ich, viz. that after the taft refurrection every thing should be done againe, according to the former law: प्या जिलेश मार्थेड क्यान्या भिन्द जेया, तथा उद्यिव वर्गे द्वार, तथा किल्यार्थ मेरी बंगार-"Xedui.&c. That we should be circumcifed, and observe "the Sabbath, and absteine from meates, and offer sacri-"fice, and finally of Christians become Iewes againe." "Then which, faith Bafil, who reports it, what can be "more absurde, or more repugnant to the Gospell. By which it is most plaine and certaine, that though the Christians of the East, retained the Saturday for a day of publicke meeting; yet they did never meane it to be a Sabbath; reckoning them all for heretickes that so observed

(7) Next let us looke upon the Sunday, what they did on that. For though it pleased the Emperour, by his royall edict, to permit works of bufbandry in the Country; and manumissions in the Citties, on that sacred day : yet probably there were some pure and pious soules, who would not take the benefit of the declaration; or thinke Ff2

Can.214

Can, ag.

themselves beholding to him, for so injurious and pro. faine a dispensation. This we will fearch into exactly, that to the truth may be discovered. And first beginning with the Councell of Eliberis, (a Towne of Spaine) in the beginning of this Age, it was thus decreed. Si quis in civitate positus, per tres dominicas ecclesiam non accesse. rit, tanto tempore abstineat, ut correptus esse videatur. It any " inhabitant of the Citties absent himselfe from Church, "three Lords dayes together, let him be kept so long from "the holy Sacrament, that he may feeme corrected for it. Where note, Si quis in civitate positus, the Cannon reacheth unto fuch onely, as dwelt in Citties, neere the Church, and had no great businesse: those of the Country being left unto their husbandry, and the like affaires; no otherwise then in the Emperours Edict, which came after this. And in the Councell of Laodicea, not long after, which cleerely gave the Lords day place before the Sabbath: it is commanded that the Christians should not Indaize on the Sabbath day, but that they should preferre the Lords day before it, and rest thereon from labour, if at least they could, but as Christians still. The Cannon is imperfect, as it stands in the Greeke text of Binius edition; no sense to be collected from it. But the translation of Dionyfius Exiguus, which hee acknowledgeth to be more necre the Greeke, then the other two, makes the mea-" ning up. Diem dominicum praferentes ociari oportet, fi " modo possint; referring the Lords day before the Sab-"bath, let them rest upon it; if at least they can. And this agreeably both unto Zonaras, and Balfamon, who doe to report it, [The Se xuplande imporqued by, eigh Suvante, oxondler is gerstard: I nor doubt wee but they faw the truest and most perfect copies. Thus then faith Zonaras. It is appointed by this Canon, that none abstain from labor on the Sabbath day, which plainly was a lewist custome; and an anathema layed on those who offend herein. SE ASTEV

" Appeir Niemres well and mipround, &cc. but they are wil-"led to rest from labour, on the Lords day, in honour of in canon. "the refurration of our Lord and Saviour. But here Come Land " wee must observe that the Cannon addes, et Du'vanto, in "case they may. For by the civill law, it is precisely " ordered, that every man shall rest that day, arev %. " ye up you, the hindes and husband-men excepted. His reafon is the very fame, with that expressed before in the Emperours Edict. Exerois Jap er in xuelann egyal edu egingir, " &c. For unto them it is permitted, to worke and tra-"vaile on that day, because perhaps if they neglect it they "may not find another day so fit and serviceable, for their occasions. The like faith Balfamon, and more : but him wee will referve for the 12 Century, at what time he lived. S. Hierome long time after this, tels us of his Egyptian Monkes, diebus dominicis orationi tantum & lectio- ad Eustochium nibu vacare, that they designed the Lords day, wholly,unto prayer, and reading of the holy Scriptures; and that they did the like upon other dayes, completis opusculis, when their taske was finished. This plainely shewes that it was otherwise with the common people. For what neede Hierome have observed it, as a thing notable in his Monkes, and peculiar to them; that they spent all the Lord day in religious exercises, had other men so done, as well as they. But Hierome tels us more than this of Paula, a most devout and pious woman, who lived in Bethlehem, accompanied with many Virgins and poore Widdomes, in manner of a Nunnery. Of whom he faith, that every Lords day they repared to the Church of God: Et inde pariter revertentes instabant operi distributo, & vel sibi vel cœteris vestimenta faciebant, & after their " returne from thence, they fet themselves to their taskes, " which was the making garments for themselves or others: A thing which questionlesse so good a woman had not done, and much lesse ordered it to be done by others; had it beene then accounted an unlawfull Act. And

.80.

Sa Hom 3.in John 3.

courses hee seeme to intimate to the people, that God from the beginning did infinuate to them, that they Should fet apart, The wiar nuispar er To mundo This eld ouad 9; one day in every weeke to his publicke worship, Hom. 16. in Gen. & that he calls upon them often mian this esoquad & ημέραν, και ταυτήν οληνιάνατιθέναι, to destinate that one day, and that day wholy, unto those imployments, as Hom. 5. in Mat. 1. yet hee confesseth at the last, that after the dismission of the Congregation, every man might apply himselfe to his lawfull businesse. Onely hee seemes offended with them, that they went presently to the morkes of their vocations affoone as they came out of the house of God; and did not meditate on the Word delivered unto them. Therefore hee wooth them unto this, that presently upon their comming home, they would take the Bible into their hands, and recapitulate with their wives and children, that which had beene delivered from the Word of God ! पूर्व रिंग्ड राज्य दिल्पामार्के से कर दिला முகு அடிக் lov and afterwards goe about their worldly bu finesses. As for the time appointed to these publicke exercises, it seemes not to be very long. Chrysostome in the place before remembred, faith that it was mixed to Til ημέρας μέρω, a very small portion of the day: Origen more precifely hath laid it out, and limitted the fame, ad unan aut duas horas ex die integro, but to an houre, or two at most; no great space of time. Nor indeed could they hold them long, the Sermons being most times exceeding short, as may appeare by those of the antient Fathers, which are still extant in our hands; and the Liturgy not fo full, as now it is.

In Numer. Hom. 2.

Hom. s.in

Mat. I.

(8) Let it then goe for granted, that such as dweltin populous Citties, (for of the Husbandman there is no question to be made) might lawfully apply themselves to their severall businesses, the exercises being ended, and the affembly broken up: may wee conceive it lawfull

also, for any man to follow his bonest pleasures, on the remainder of that day; to feast it with his friends and neighbours, to dence; or sport, or to be merry in a civill manner. There is a little question of it? For feasting, first wee must take notice, how execrable a thing it was alwayes held, to fast the Sunday : though some now place a great part of their piety, in their fond abstinence on that day. In this respect Tertullian tels us touching the Chri- De Corona fians in his time, that they did hold it an impiety to fast mile. 3. the Lords day, die dominico jejunium nefas esse ducimus, as before wee noted. Such an impiety that the very Montanists, though otherwise frequent in their fasts, did yet except this day and the former Sabbath, out of their austeri- Cap. 15. ties : as the same Authour doth informe us adv. Psychicos. What was fonatius censure of the Sundayes Fast, we have feene already. In the declining of the third age arose the Manichees, and they revived the former dotage. Dominica jejunare non possumus, quia Manichaos ob istius diei jejunia, " merito damnamus. We fast not on the Lords day, saith S. " Ambrose, but rather do condemne the Manichees for fasting on it. Now what this Father said, he made good by practife, Baronius tels us out of Paulinus, who wrote the ftory of hislife, that he did never dine but on the Saturday, Anno 374. the Sunday, or the memoriall of some Martyr: and that upon those dayes, he did not only cherish and releive the poore, sed & viri clariffimi exciperentur, but entertained great persons, men of speciall eminence. Vincentius Deputy of Gaul, and Count Arbogastis, are there saide, by name, to have beene often at his table, upon those dayes before remembred: and doubt wee not, but they had all things fit for fuch eminent perfons. The like hath beene affirmed by S. Austin also. Die dominica jejunare scandalum Ep186. eft magnum, or. It is a great offence or scandal to fast on the Lords day, in these times especially, since the most "damnable herefy of the Manichees came into the world: who have imposed it on their followers, as the Law of Ff4

"God, and therby made the Lords day fast the more abhominable. Now for an instance of his entertainements alfo upon this day, fee l, 22. de civitate dei.c. &. This probably occasionned Pope Meltiades, who lived in the beginning of this present Century, to publish a decree, Ne dominica, neve feria quinta jejunaretur, that no man should presume to fast upon the Sunday, or the Thursday. Not on the Sunday; as the day of the Resurrection, to cry downe the Manichees: nor on the Thursday, as a day of speciall credit amongst the Gentiles, the better to comply with them in those perillous times. After arose up one Entactus (for fo I rather choose to call him with the learned Cardinall, than yeeld to Socrates, who fallly doth impute these follies unto Eustathius:) and he would fast the Sunday too; but on another ground, on pretence of abstinence. A folly presently condemned in a Provinciall Synod held at Gangra of Paphlagonia; wherein it was determined thus: is TIS Sta weut outern aounou in Th xupiaxii versevos, if any fasted on the Lords day, on pretince of abstinence; hee should be anathema. Next forung up one Aerius, no good Sundayes man; but one that went not on so good a ground, as Entactus did. He stood, good man, upon his Christian liberty; and needes must fast upon the Lords day, onely because the Church had determined otherwise. Of him S. Austin tels us in the generall, that hee cryed downe all setled and appointed fasts, and taught his followers this, that every man might fast as hee faw occasion ; ne videatur sub lege, lest else hee should be thought to be under the Law. More punchally Epiphanius tels us, that to expresse this liberty, they used to fast upon the Sunday, and feast it (as some doe of late) upon the Wednesday and the Friday, ancient fasting dayes: Ober jap autois menikottuntai makkor er nupeanit virseven, tetpada xas weor & Balor edier as that authour hath it. Adde that

S. Austin tells us of this Aerius, that amongst other of his beresies, hec taught this for one, Presysterum ab Episcopo

nylla

Anno 319.

Conc. Tem. 1.

De beref.

Meref.75.

nulla differentia discerni debere, that there should bee no difference betweene Priests and Bishops; A pregnant evidence, that those who set themselves against the Hierarchi of the Church, are the most likely men of all, to overthrow all orders, in the civill state. Now as the Manichees did use to fast the Sunday, so were they therein imitated by the Priscillianists, manichaorum simillimos, the very pictures of the Manichees, as S. Auftine calls Ept 86. them: fave that these last did use to fast on the Christmasse also, and therein went beyond their patterne. And this they did, as Pope Leo tells us, quia Christum dominum in vera hominis natura natum effe non credunt, because they Epl. 93.6.4would not be perswaded, that Christ, the Lord, had took upon him our humane nature. To meete with these proud sectaries, for such they were, there was a councell called at Saragossa; Cefarea Augustathe Latines call it: wherein the Fathers censured, and anathematizedall such as fasted on the Lords day, canfa temporis, aut persuasionis, con. Tom. Iv . 1 aut Superstitionis; whether it were in reference unto any can. 2. time, or misperswasion, or superstition, In reference unto any times? this seemes to make the Sundayes fast unlawfull in the time of Lent, and fo it was accounted without all question. For this looke Epiphanius Expos fid. Cathol. Num, 22, S. Ambr. de Elia & jejunio, cap. 10. S. Hierome opl. ad Lucinum. S. Chrysoftome Hom. 11, in Gen. 2. In two of which Foure fathers, Chryfostome and Ambrose the Saturday is excepted also. S. Austin Epl. 80. Concil. Agathenf. can. 12. Aurelianenf. 4. can. 2. Humberti Refp. ad libellum Niceta, and last of all Rupertus, who lived in the beginning of the 12. Century, to descend no De divinis " lower; who withall tells us, that from the first Sunday Officit. 4.6.9. " in Lent unto Easter day, are 42. dayes just, whereof " the Church fasteth onely the 36. it being prohibited by " the Canon to fast upon the day of the Resurrection. & Vt igitur nostri solennitas jejunij dominico magis coapte-" tur exemplo, quatuor dies qui hanc dominicam precedunt,

Therefore

" Superadditi Sunt. Therefore, saith he, that the solemnity of our fast might come more neere the Lords exam-" ple; the 4. dayes which occurre betweene Shrovetnesday and the first Sunday in Lent, were added to make up the number. But to come backe unto the times where before we left, partly in deteltation of the beretickes before remembred, but principally in honour of the refurrection; the councell held at Carthage Anno. 398. did decree it thus. Qui die dominico studiose jejunat, non credatur Catholicus, that he which of fet purpose did fast the Sunday should be held no Catholicke.

Can.64.

Can 88.

(9) For honest recreations next, I finde not any thing to perswade mee that they were not lawfull ; fince those which in themselves were of no good name, no otherwise were prohibited in this present Age; then as they were an hinderance to the publicke service of the Church. For so it was adjudged in the Councell of Carthage, before remembred. Qui die solenni, pratermiffa ecclesia: solenni conventu, ad spectacula e vadit, excommunicetur. He which upon a solemne day " shall leave the service of the Church, to goe unto the common shewes, be hee excommunicate. Where; by the way, this Canon reacheth unto those also, who are offenders in this kinde, as well on any of the other festivals, and folemne dayes, as upon the Sunday: and therefore both alike confiderable in the present businesse. But hereof, and the spectacula here prohibited, wee shall have better opportunity to speake in the following Age. And here it is to bee observed, that as Saint Chrysostome, before, confessed it to be lawfull for a man to looke unto his worldly bufinesse, on the Lords day, after the congregation was dismissed: so here, the Fathers seeme to dispence with those, who went unto the common shewes, being worldly pleasures, though otherwise of no good name, as before wee faid;

in case they did not pretermit Gods publicke service.

Therefore we fafely may conclude, that they conceived it not unlawful for any man to follow his honest pleasures, fuch as were harmeles in themselves, and of good report, after the breaking up of the congregation. Of this fort questionlesse, were shooting, and all manly exercises, walking abroad, or riding forth to take the aire, civill discourse, good company, and ingenuous mirth: by any of the which the fpirits may be quickened, and the body strengthened. Whether that dancing was allowed, is a thing more questionable; and probably as the danneings were in the former times, it might not be fuffered: nay, which is more, it had been infinite scandall to the Church, if they had permitted it. For we may please to know, that in the dancings used of old, throughout the principal Citties of the Roman Empire, there was much impurity and immodelty; fuch as was not to be beheld by a Christian eye. Sometimes they danced starke naked, and not privately alone, but in publick feasts, This Cicero objects against Lucius Piso, quodin convivio saltaret nudus; the same he also casts in the teeth of Orat.in Pife] Verres: and Deiotarus was accused of the like immodelty, verrem. whereof perhaps he was not guilty. As for the Women, they had armed themselves with the like strange impudency: and though they danced not naked, in the open streetes, yet would be hired to attend naked at publicke fealts; and after profittute themselves unto those guests, for entertainment of the which, they were thither broght, whereoffee Athenaus Dipnof. 1.12. & Sueton in Tiberio, c.42,43. And for their dancings in the publicke, they studied all those cunning and provoking Arts, by which they might entice young men to wantonnes, and inflame their lusts; using lascivious gestures, and mingling with their dances most immodest songs: nay, which is more than this, sometimes of purpose laying open to the eye and view of the spectatour, these parts which womanhood and common honesty would not have uncovered. Saint Ambrose to describes them, and from him wee take

De virginib. lib.3.

De Elia &

zejunio.c 18.

it. An quicquam eft tam pronum ad libidines, quam inconditis motibus, ea que natura abscondit, vel disciplina velavit, membrorum operta nudare, ludere oculis, rotare cervicem, comam spargere? What, saith he, is of greater force to excite mens lust, then by unseemely motion to make " bare those parts, which either nature hath hidden, or education taught us how to cover; to fling about their " neckes, and to toffe about their haire in a wanton manner. And in another place he is more particular. Mulieres in plateis inverecundos sub conspectu adolescentulorum intemperantium choros ducunt, jactantes comam, trabentes tunicas, scissa amiltus, unda lacertos, plandentes manibus, personantes vocibus, saltantes pedibus, irritantes in se juvenum libidines motu histrionico, petulanti oculo, dedecoroso ludibrio. The women, faith the father, even in the fight of wanton and lascivious youthes, " daunce immodest daunces, tossing about their hayre, "drawing afide their coates, that so they might lay open " what should not be seene; their garments open in ma-" ny places for that purpose also, their armes quite bare: " clapping their hands, capering with their feete, chan-" ting obscene and filthy songs (for afterwards hee " speakes de obscanis cantibus) finally stirring up the lusts of ungoverned men, by those uncomely motions, wanton lookes, and shamefull spectacles. Saint Basil in his tract de luxu & ebrietate, describes them much after the fame manner; whereof fee that father. Yet thinke not that all women were so lewdly given, or so immodest in their-dancings: but onely common women, which most

used those arts to increase their custome; such as were

his banquetings; or fuch loofe trulls as Messalina, and o-

Athen, Dipnof. mustered up by Strato King of the Sdonians, to attend

I wvenal.Sat. 6.0 II.

1.124.13.

thers mentioned in the Poet, who practifed those lascivious dances, to inflame their paramours. Now to thefe

common publicke dancings, the people in the Roman Empire had beene much accustomed; especially in their

height

people in the Roman Empire had beene much accustomed; especially in their height of fortune, wherein they were extreamely riotous and luxurious. And unto thefe, too many innocent foules, both young men and women, in the first ages of the Church, used to repaire sometimes for their recreation, onely to looke upon the fport; and feeing those uncomely gestures, and uncivill sightes, went backe, sometimes, possessed with unchaste desires and loofe affections, which might perhaps breake out at last, in dishonest actions. This made the Fathers of this Age, and of some that followed, inveigh, as generally against all dancings, as most unlawfull in themselves; so more particularly, against the sport it selfe, and the beholding of the same, upon those dayes, which were appointed to Gods worship. And to these kinde of dancings, and to none but thefe, must wee referre those declamations, which are so frequent in their writings, whether in reference to the thing, or unto the times. Two onely in this Century, have spoken of dancing, as it reflects upon the day. Saint Chryfostome, and Ephrem Syrus. Saint Chryfoftome, though last in time, shall be first in place, De eleemof. " die Tero z' mportin du Tin Tinar, &c. Therefore, faith he, orat. 2. T.6. "we ought to folemnife, this day with spirituall honour, "not making riotus feasts thereon, swimming in wine, "Est persona, Est Xoguaras, drinking to drunkennesse, or "in wanton dancings; but in releeving of our poore and distressed brethren. Where note that I have rendred xopevorlas, not simply, dancing, but wanton dancing; according to the nature of the word; which fignifieth fuch stepban in danneing, as was mixt with fongs, according to the fashion at this time in use, xopeia, choros agito, salto, tri- xopos. pudio, proprie cum cantu, as in the lexicon: and for the quality of the fongs, which in those times they used in dancing, that is shewne before. So that not dancing, simply, but immodest dancing, fuch as was then in use, is by him prohibited. And to that purpose, Ephrem Syrus, if

The History of PART.S. CHAP.3. the worke be his. Festivitates dominicas honorare conten-Serm. de dieb. " dite, &c. Endeavour earnestly, saith he, to honour the te Lords day, not in a worldly fort, but after a spirituall Festis. manner, not as the Gentiles keepe their fealts, but as Christians should. Amongst which customes of the Geneiles that are there forbidden, one and the principall is this : non choreas ducamus, that we leade no dances; that is no fuch immodest and unseemely dancings, as were most practifed by the Gentiles, and could not stand with that discreete behaviour, which pertained to Christians. This De Elia & evident by that which Saint Ambrofe tells us. Notum eft icinnio c. 18. omnibus, nugaces & eurpes saltationes ab episcopis solere compesci: it is well knowne, saith hee, how carefully the Bishops doe restraine all toying, light, and beastly kinde of dances. So that in case the danneings be not toying, light, nor beaftly, as were the danners of the Gentiles, whom they reprehended neither the fathers did intend them, nor the rulers of the Church restraine them. (10) For the Imperiall constitutions of this present Age, they strike all of them upon one and the selfe same string, with that of Constantine, before remembred: fave that the Emperour Gratian, Valentinian and Est. Theod . Theodofins, who were all pareners in the Empire, fet out anedict to prohibit all publishe shewes upon the Sunday. Nullus, die Solis, fectaculum prabeat, nec divinam venerationem confecta solennitate, confundat. Such was the Letter of the Law : which being afterwards enlarged by Theodofins the younger, who lived in the next Century, wee shall meete with there. The other Edicts, which concerne the businesse, that is now in hand, were onely explanations and additions, unto that of Conftantime: one in relation to the matter, the other in reference to the time. First, in relation to the matter, cod. Theodof. whereas all Indges were restrained by the law of Confancine, from fitting on that day, in the open Court;

there

there was a clause, now added touching Arbitrators: that none should arbitrate any litigious cause, or take cognizance of any pecuniary businesse, on the Sunday; Debitum publicum, privatumve, nullus efflagitet; nec apud ipsos quidem arbitros, vel in judicies flagitatos, vel ponte delectos, ulla sit agnitio jurgiorum : Let no man sue "upon the Sunday, for any publicke or private debt : neither let any Arbitrator, whether appointed in open "Court, or otherwise chosen by the parties; take cog-"nizance on the same, of any brangling and litigious" "businesses: a penalty being inflicted upon them that transgressed herein. This published by the same three Emperours, Honorius, and Evodius, being that yeare confuls, which was in Anno 384. as the former Cod. Theodof. was. Afterwards Valentinian and Vulens Emperours 48.tit 8. were pleased to adde, neminem christianum ab exactoribus conveniri volumus; that they would have no Christians brought upon that day, before the officers of the Exchequer. In reference to the time, it was thought good by Valentinian, Theodofins and Arcadins, all three Emperours together, to make some other Festivalls capable of the same exemption. For whereas formerly all the time of harvest and of Autumne, was exempt from . pleadings; as that the Calends of Ianuary or the newyeares day, as now we call it, had antiently beene honoured with the same immunity: these added thereunto, the dayes on which the two great Citties of Rome and Confrantinople had beene built; the seaven dayes before Cod. Theodos. Easter day and the seaven that followed; together with 1,2,tit,8. every Sunday in its course; yea and the birth-dayes of themselves, with those on which each of them had began his Empire : Sanctos quoque Pascha dies qui septene vel precedent numero vel sequentur in eadem observatione numeramus: nec non & dies Solis (fo they call it all) qui repetito inter se calculo revolvuntur. Parem necesse est haberi touerentiam etiam nastru diebus, qui vel luciu auspicia, vel

of Easter, for even dayes loace before and seven dayes of Easter, for even dayes loace before and seven dayes after, should be observed in the same manner: as all the sunages also in their severall order and succession, it is meete also that the like teverence be afforded to those dayes, in which we either were first borne, or began our empires. Dated V I i. 1a. Aug. Timasius and Promotus Confuls, which was 3 89. So that in this regard, the sacred day had no more priviledge than the civil, but were all alike; the Emperours day as much respected, as the

Lords.

the forme of worship on those dayes established, brought unto more perfection than it had beene formerly: when their assemblies were prohibited, and their meetings dangerous, or at least not so safe and free as in this fourth Century. For inchese times, if not before, the Priest that waited at the Altar, attired themselves in a distinct habit at the ministration from what they used to weare an order dayes; the colour white, and the significancy thereof to denote that bolines wherewith the Priests of Gadought in Exech.44. To be apparelled; such as the Surplice now in the in the Church of England. Withesse S. Hierome for the Mest, that in the ministration, they used a different habit from

Adv. Pelaz.

Lib. Z.

that in the ministration, they used a different habit from that of ordinary times. Religio divina alterna habit mentional in ministration of the general he informes us. For the particular next, in a reply unto Pelagine, who it seems disliked it he askes him what offence it could be to God, that Bishops, Priests, Deacons, or those of any other inferiour order, in administration of the Eucharist, bestiers themselves in a white Vesture. And so Same Chrysostome for the East, telling the Priests of Antioch, unto how high a calling the Lord had called them; and how great power

chey had to repell unworthy men from the Lords Table;

addes,

Cases. addes the they were to seckon that for their Crowne and glory, and not that they were priviledged to goe about the Church in a white garment, Two view dela, Two views

awas: by tra review y Toristan, zai awostrflorla weps Barriqueros Home 8 2 in recisfe. Nor did the Triefts onely thus avow his calling. Math. 26. The people wanted not some outward fignes and ceremonies, wherewith to honour their Redeemer; and testifie unto the world that they were his fervants; and that by bowing of the knee, which in those parts and times was the greatest signe, both of humility and subjection. Bowing the knee, in honour of their Saviour, at the name of Ielus; and reverendly kneeling or adoring, when they received the Sacrament of the Lords Supper. S. Ambrofe cap. 9. tells us of the first, in his fixth Booke de opere Hexaemeri, where speaking of the office of each severall member, he makes the bowing of the knee at the Name of fefus, the proper duty of that part. Flexibile genu quo pra cateris domini mitigatur offensa, &c. The knee, faith he, is flexi-"ble, by which especially the anger of the Lord is miti-"gated, his displeasure pacified, and his grace obteined. Hoc enim patris summi erga filium donum est, ut in nomine IESV omne genn curvetur. For this, faith he, did the " most Mighty Father give as a special gift; to his onely " fonne, that at the name of Iesus every knee should bow, This makes the matter plaine enough, we neede goe no further, yet somewhat to this purpose may be seene also in S. Hierome in his Comment on the 46. of Esay, which reverence as they used at other times, so most especially may they be thought to have observed it in the publicke meetings of the Congregation: men teltifying (as our "Canon hath it) by these outward ceremonies and ge-"stures, their inward humility, Christian resolution, and "due acknowledgement, that the Lord Iefus Christ the "true and eternall Sonne of God is the onely Saviour "of the world, in whom alone all the mercies, graces, "and promifes of God to mankinge for this life and the

out of Origen and Tertullian, in the age before : but that

this:

Cont. Fauft. Manich lib.

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this age off ands us the most cleare and perfect evidence. and many Ages following after, the people used not to fland at the publicke prayers, both on the Lords day, and the Pentecelt; as before I noted; yet on those dayes, if they received the bleffed Sacrament, they either used to bow their bodies, or profrate themselves, or make some other kinde of Adoration, of no leffe reverence than everting which comes all to one. So for the mulicke used in the Congregation, it grew more exquisite in thele times than it had beene formerly: that which before was onely a melodious kind of pronunciation, being now or-dered into a more exact and artificiall harmonie. This change was principally occasioned by a Canon of the Councell of Liodicea, in the first entrance of this age, For where before it was permitted unto all promilcuonly, to fing in the Church; it was observed that in such distangue of voyces, and most of them unskilfull in the notes of mulicke, there was no small jarring and unpleafant founds. This Councell thereupon ordained, with fair Theor Ton navour of Parlow, &c. execus Tirds Parlow ev exulution conc Landic. that none should sing hereafter in the Congregation, but can 15. fuch as were Canonically appointed to it, and skilfull in it. By meanes whereof before the fourting up of this fourth Century, the mulicke of the Church; became very perfect and harmonious : [navi & artificiola voce cantata, as S. Austin tels us. So perfect and harmonious, confess. Lio. that it did worke exceedingly, on the affections of the cap.33. hearers, and did movere animos ardentins in flammam pietatis, inflame their mindes with a more lively flame of piery; taking them prisoners by the cares, and so conducting them unto the glories of Gods kingdome, \$3 Austin attributes a great cause of his conversion, to the 1814. powers thereof, calling to minde those frequent teares gras fudi ad cantus etclesia tue, which had beene drawne from him by this facted mulicke; by which his foule was ehis

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humbled, and his affections raifed to an height of god linefie. The like he also tells us, in his ninth Booke of Confessions, and fixth Chapter. Nor doubt wee bur it did produce the fame effect, on divers others; who comming to the Churches, as he then did, to be partakers of the mulicke, return'd prepared in minde, and well disposed in their intentions, to be converted unto God. Now that the Church might be frequented at the times appointed. and fo all fecret Conventicles Stopped, in these divided times, wherein fo many herefies did domineare, and that the itching eares of men, might not perswade them to fuch Churches: where God had not placed them, fo to discourage their owne proper minister : it pleased the Fathers in the Councell of Saragoffa, Anno 268. or thereabout to decree it thus. First, Ne latibulis cubica. torum & montium babitent qui in suspicionibus perseverent that none who were suspected (of Priscillianisme, " which was the humonr that then reigned / should lurke "in fecret corners, either in houses or in hills; but foler low the example and direction of the Priefts of God. And secondly, ad alienas villas, agendorum conventuum canfa non conveniant; that none should goe to other de places, under pretence of joyning there to the affem-"bly, but keepe themselves unto their owne. Which prudent Constitutions, upon the selfesame pious grounds, are still preserved amongst us in the Church of Eng. land:

(12) Thus doe we see upon what grounds the Lords day stands; on enstomefirst, and voluntary confectation of it to religious meetings; that custome countenanced by the ausbority of the Church of God, which tacitely approved the same; and finally confirmed and ratified by Christian Princes, throughout their Empires. And as the day, forest from labours, and restraint from businesse, upon that day, received its greatest strength from the supreme magistrate, as long as hee reteined that power which

Parta 2 9 which to him belong; as after from the Canons and decreases of forms of the Decreases of Poper and orders venth day from the worlds creation. to be a day of felt unto all his people: which fayd, there was no more to doe, but gladly to submit and obey his pleasure; nec quicquam reliquum erat preter objeque cloriem, in the greatest Prince. And this done all at once, not by degrees, by little and little, as he could fee the people atfected to it, or as bee found it fittelf for them; like probation las made to continue till the next feffion and then on further liking, to hold good for ever : but by a plaine and peremptory order that it should bee to. without further tryall. But thus it was not done in our present businesse. The Lords day had no such command that it should be santtified, but was left plainely to Gods people, to pitch on this, or any other, for the publicke uic. And being taken up amongst them, and made a day of meeting in the congregation, for religious exercises; yet for 300. yeares there was neither Lan to binde them to it, nor any rest from labour or from worldly bufineffes, required upon it. And when it feemed good unto Christian Princes, the nursing Fathers of Gods Church, to lay restraints upon their people, yet at the first they were not generall: but onely thus, that cerraine men, in certaine places, should lay alide their ordinary and dayly workes, to attend Gods fervice in the Church; those whose employments were most toyleprior mayiffrage, at leng at hee receined that power winachi

some, and most repugnant to the true nature of a Sabbath, being allowed to follow and purfue their labours, because most necessary to the Common-wealth. And in the following times, when as the Prince and Prelate, in their severall places, indeavoured to restraine them from that also which formerly they had permitted, and interdicted almost all kinde of bodily labour upon that day; it was not brought about without much strugling, and on opposition of the people: more than a thousand yeares being past, after Christs ascention, before the Lords day had attained that state in which now it standeth; as will appeare at full in the following ftory. And being brought unto that state, wherein now it stands, it doth not stand so firmely and on such fire grounds, but that those powers which raised it up, may take it lower if they please, yea take it quite away, as unto the time, and settle it on any other day, as to them feemes best, which is the doctrine of some Schoole men, and diverse Protestant writers of great name and credit in the world. A power which no man will presume to fay, was ever chalenged by the lewes, over the Sabbath. Besides, all things are plainely contrary in these two dayes, as to the purpose and intent of the institution. For in the Sabbath, that which was principally aimed at, was rest from labour, that neither they not any that belonged unto them, should doe any manner of worke upon that day, but sit still, and rest themselves. Their meditating on Gods Word, or on his goodnesse, manifest in the worlds Creation, was to that an accessory: and as for reading of the Law in the Congregation, that was not taken up in more than a thousand yeares after the Law was given; and being taken up, came in by ecclesiasticall ordinance onely, no divine authority. But in the institu. tion of the Lords day, that which was principally aimed at, was the performance of religious and Christian dutics,

ties, hearing the Word, receiving of the Sacraments, prajfing the Lord for all his mercies, and praying to him joyntly with the Congregation, for the continuance of the same Rest and cessation from the workes of labour, came not in till afterwards; and then but as an acceffory to the former duties; and that not fetled and established in a thousand yeares, as before was said; when all the proper and peculiar duties of the day, had beene at their perfection a long time before. So that if we regard either institution or the authority by which they were so instituted; the end and purpose at the which they principally aymed, or the proceedings in the fetling and confirming of them: the difference will be found fo great. that of the Lords day, no man affirme in sence and reason, that it is a Sabbath; or so to be observed, as the Sabbath was. And certainely if not before, yet now at least it it had beene seasonable, to have translated the Lords day; into the nature of a Sabbath; had it at all beene thought a necessary duty, that it should be so. Before the Church consisted much of servants, who being obnoxious to their Masters, could not fo fitly lay aside their businesse, to attend the publieke fervice of the Congregation: but needes it must have brought some scandall unto the Gospell; and no small danger unto those who did professe it. But now, when peace and full tranquillity was restored unto the Church, and that almost all people generally had embraced religion: how easie had it beene to have imposed on all men equally, a restraint from labours, that fo all of them might together, apply themselves wholy to religious exercises, the servant without feare of his Masters anger, the Master without danger of being betrayed by a faithleffe servant. A pregnant evidence, that neither in these times, nor in those before, the Christians ever Gg 4

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made it a matter of conscience, to forbeare their laboars upon any day; further than as they were restrained by lupreame authority : which licencing the most toylefome labours, on this day, and reftraining those which were most easie: most plainely manifested, that the Lords day was not meant for a Sabbath day.

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CHAP. IIII.

The great improvement of the Lords day, in the fift and fixt Ages, make it not a Sabbath.

(1) In what estate the Lords day stood in S. Austines time. (2) Stage-playes, and publike shewes prohibited on the Lords day, and the other holy dayes, by Imperiall Ediets. (3) The base and beastly nature of the Stage-playes at those times in use. (4) The barbarous, and bloody quality of the Spectacula, or shewes at this time prohibited. (5) Neither all civill businesse, nor all kind of pleasures, restrained on the Lords day, by the Emperour Leo; as Some give it out. (6) The French and Spaniards in the fixt Age, begin to Indaize about the Lords day: and of restraint of husbandry, on that day, in that age first made. (7) The so much cited Canon of the Councellof Mascon, preves no Lords-day-Sabbath. (8) Of publicke honours done in these Ages, to the Lords day, by Prince and Prelate. (9) No evening service on the Lords day, till these present ages, (10) Of publicke orders now established, for the better regulating of the Lords day-meetings. (11) The Lords day not more reckoned of, than the greater festivals: and of the other holy dayes, in these ages infituted. (12) All businesse and recteation not by Law probin - prohibited, are in themselves as lawfull on the Lords day, as . on any other.

(1)

Ee are now come unto the times, wherein the Church began to settle; having with much adoe got the better hand of Gontilisme, and mastered those stiffe heresies of the Arians, Macedonians, and such other as descended

PART.2.

from them: Vnto those times, wherein the troubles which before distracted her peace and quiet, being well appealed; all things began to grow together in a perfect harmony: what time the faithfull being united, better than before, in points of judgement, became more uniform in matters of devotion; and in that uniformity did agree together, to give the Lords day all the honour of an holy testivall. Yet was not this done all at once but by degrees : the fift and fixt Centuries being fully spent, before it came unto that height, which hath fince continued. The Emperours and the Prelates in these times, had the same affections; both earnest to advance this day above all other:and to the Edicts of the one, and Ecclesiasticall confitutions of the other, it stands indebted for many of those priviledges and exemptions, which it still enjoyeth. But by degrees, as now I faid, and not all at once: For in S. Auftims time, who lived in the beginning of this fift Century it was no otherwise with the Lords day then as it was before, in the former Age, accounted one of those let dayes and probably the principall, which was defigned and fet a part for Gods publicke worship. Amongst the writings of that Father, which are his unquestionably, we finde not much that doth conduce to our present businesse; but what we finde, we shall communicate, with as much brevity PART. 2.

CHAP.4.

brevity as we can. The Sundayes fast he doth abhominate, as a publicke scandall. Quis deum non offendet, si velie cum scandalo totius ecclesia die dominico jejunare. The exer- Epl. 86. cife of the day, he describes in briefe, in this forme that Decivitat. followeth. Venit Pascha, atque ipso die dominico, mane, fre-1, 22.c.8. quens populus prasens erat. Facto silentio, divinarum Scripturarum letta sunt solennia, &c. Easter was come, and on "the Lords day in the morning, the people had affembled "themselves together. All being silent and attent, those "lessons out of holy Scripture, which were appointed " for the time, were read unto them, When wee were "come unto that part of the publicke service, which was "allotted for the Sermon, I spake unto them what was "proper for the prefent feltivall, and most agreeable "to the time: Service being done I tooke the man "a long to dinner, (a man hee meanes, that had reco-"vered very strangely in the Church that morning) "who told us all the flory of those fad calamities, which "had befallen him. This is not much, but in this little there are two things worth our observation. First, that the Sermon in those times, was not accounted either the onely, or the principall part of Gods publicke service; but onely had a place in the Common Liturgie : which place was probably the fame, which it still retaines, post Scripturarum solennia, after the reading of the Gospell. Next that it was not thought unlawfull in this Fathers time, to talke of fecular and humane affaires upon this day, as fome now imagine; or to call friends or strangers to our Table, as it is supposed : S. Austin being one of so strict a life, that hee would rather have put off the invitation, and the story both, to another day; had hee for conceived it. Nor doth the Father speake of Sunday as if it were the onely festivall that was to be observed of

a Christian man. Other festivities there were which hee cont. Adimana. tels us of. First generally, Nos quoque & dominicum di-c. 16. em, & Pascha, solenniter celebramus, & quastibet alias

Christi.

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Epl. 118.

Christianas alerum festivitates The Lords day of the bons and all other Christian festivals. Were allike to him Andrik the enimerates some particulars too, the resum too that the some particulars too, the resum too the some some particulars too the resum too that the some particulars too the resum too the some some that the commune of the bols Ghost which commune of the bols Ghost which commune of the bols Ghost which commune were telled. brated, anniversaria solemnitate. Not that their wele no other festivats than observed in the Christian Chirch bur that those foure were reckoned to be Apostolican apin and had beene generally received in all ages part. As for the Swirament, it was not tyed to any day, but was attain in force few places, where it had beene reftrained to the day alone. Aly quotidie communicant corpori & fanding dominico, aly certis diebus accipient salibi Sabbato faucana & dominico, alibi rant um dominito, as he there informes as " Some, faith the Pather, doe every day communicate " receiving the Lords body and blood; and others one from " upon certaine and appointed times: in fome parts," " onely on the Sabbath, and upon the Sunday in " others on the Sanday onely. As for those workes afcribed unto dhim, which deicher are hot his ilw or at least are questionable , they informe us thus The tract de rettiendine Carbot conversationts, adviseth us to be attent and filent all the time of Divine Service, not telling tales, nor falling into farres and quarells, as being to answere such of us as offend therein, for a double faule: Dum nec ipfo verbum Der andit, nec alios andire permitteit, as neither hearkening to the Word of God 16 our felves, nor permitting others. In the 25'1. Sermon, inscribed De tempore, we are commanded to lay affide all worldly bufineffes, in folennitatibus fancturum, & maxil ce me indominiou diebus, upon the feltivals of the Talmis. e' burthe Lords day specially i that wee may be the rea dier for divine imployments. Where note, that whold ever made the Sermon, it was his purpole; that on the Saints dayes men were to forbeate all Worldly bulmelles

riames 12

and not upon the Lords day onely, though on that effectally And in the fame it is affirmed, that the Lords day was "instituted by the Dollors of the Church, Apolles and " Apost olical men; the honours of the lewish Sabbath being "by them transferred unto it. Santi ecclefie Dottores omnem Induici Sabbatismi gloriam in illam transferre decreverunt Particularly it is enjoyned, ut a vespera diei Sabbati, usque in vefperam diei dominici, sequestrati a ruvali opere, &c. folo diviso cultui vacemm : that from the Sarurday " evening untill Sunday night, men should abstaine " from bulbandry, and all other businesse, and onely give themselves to the service of God. It seemes, some used to hunt on the Lords day then; for there it is prohibited as a devilish exercise : Nullus [in die dominico] in venatione se occupet, & diabolica mancipetur officio, with command enough, Nay in the 244. of those de tempore, it is injoyned above all things, with an ante omnia, that no man meddle with his wife, either upon the Lords day, or the other holy dayes. Ante omnia quoties dies dominicus, aut alia festivitates veniunt, uxorem suam nullus agnoscat; which I the rather note, though not worth the noting, that those who are possessed with so poore a fancie, (and fome fuch there be) would please to be as carefull of the holy dayes, as of the Sundayes, being alike expressed in the Prohibition. One may conjecture eafily both by the file, and by the state of things then being, in the Christian Church, that neither of these Sermons (not to say any thing of the rest which concerne us not) could be writ by Austin; the latter, every thing therein considered, by no man of wisedome.

(1) I say as things then were in the Christian Church, that Sermon was not likely to be Saint Austine. It had beene too much rashnesse, in him, to restraine men from bushandry, the Emperours Edick which permitted it, being still in force: or to pohibit bunting, being in it selfe a lawfull sport; when such as in themselves were ex-

treamely.

energeby spills and ani phenion of much fitte, well The Signature of the Company of The Signature of the Con Theoder quented hitherto, afwell upon the Lordral as on an other and they were felt tobe removed before it could be seasonable to inhibit a lawfull pleasure, Somewha to this effect, was done in the Aperbofore other Em rours Gravian, Valentinian, and Theodofine; having his a law, that no man (hould exhibit any publicke fre 12 de on the Sunday, as before we noted. But this prevails not a the first. And thereupon the Fathers of the Comme cell of Carthaga, in the first years of this fift Century did then and there decree by publicke order, to make h tition to the Emperous then being the petition of tratum, coverarumque ludonuna, die dominica, vol care religionis Christiane dichus salemnibus, amoveantur, Their futec was double, but that the flower exhibited or the theaters and other plaies then uled, might no more fuffered on the Lands days or any other festivat of the Christian Church, especially upon the Ottaver of the feet of Eafter, what time the people used to goe in greater numbers unto the Cirque or thew place, than the florie of God. Then that for other dayes, no man might bee compelled to repaire unto them, I as they had beene fo merly) as being absolutely, repugnant unto Gods commandements: but that all people frould be left at lib ty to goe of not to goe, as they would themselves. Net oportere quenquam chaistianorum ad hac spectallicogi cor. Sed uts oportet hame in libera voluntate subsida file divinitus concessa; so the Canon. The Emperon Theodofins thereupon enacted, that on the Lordi day the feast of Christs Nativity, and after to the Enibour or swelfthday, as we call it commonly; as also on featt of faster , and from thence to whitfontide, the Cir. ques and Theaters in all places should be fine up: that Toal faithfull Christian people might wholy bend the melve to the fervice of God. Daminice quisosine fertimana pi-

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mus of diese to Manale, acque Epiphanlooune Christopenays Cor. Theodof. atque Cincenfiture voluptes espensitiones ander on withdes jopulu dengess, sone (briftianolan do patental promos Me cultibut occuponano So farrethe letter of the law which was enacted st Constantinople of the fift of February Apho 425. Theedefine the fecond time, and Patentinian being that years Confuls. Where Hill observe, how equally the principall festivities, and the Lord day, were marched together is that being held unlawfull for the one, which was conceived to of the other. And to it flood, until the Emperour Les, by two feverall Edicts advanced the Lords day higher than before it was, and made it fingular above others faftivats, as in forme other things, of which more annount to in this particular, Forman Edict by him fent unto Amaria, ar that time Captaine of his Guard, on Prufetten preturit, he chacte it thus. First generally, Dies feftes, dies altiffing wafe. flat dedicatos, nullis volumes volupratibus occuparis that Cod 1,3 tit. 12 "that he would have the boly days, which had beene de-"dicated to the supreame majesty; not to be taken up " with pleasures. What would be have no pleasures used at all on the boly dayes? No, he faith not lo, but onely that they should not whely bee taken up with foott and pleasures; no time being spared for pious and religious duties. Nor doth he barre all pleafures one the Janday neither, as we shall fee anon in the law ir selfe; but onely bale, obscene, and voluntuous pleasures. more particularly for the Lords day thirs, in telerence to the point in hand, that neither thearer not Create felt nor combatings with wilde beafts, flould be tiled thereon; and it the birth day or inauguration of the Emperout, fell upon the same, that the folemnittes thereof should be referred to another day a we lefte a penalty than loffe of dignity, and confiscation of efface, being layer on theffi that thouse offend against his plenture. But for the bet-

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cetnes this habite see. Wild eather to verify the walls, as circular correment and former lands of the the tracks and former lands of the tracks and the following the tracks are the professionemans patrimony sufficients, it can be seen to see the configuration of the interests, and the present the confidence of the configuration and the confidence of t

our Savioure birth.

(3) Now for the things prohibited in their lev Edicts, wee will take notice of two chiefely, the sport accustomed to bee showne on the stage or thearen; chole Spectacula, wherein men with bealts, and for times men with men, did use to fight together in the Ch que or form-place; that we may know the better w thele Princes aimed at, and what the faibers meens in their frequent investives, against player, and sewer. As first for that which first is named, the /com or flage-place, though they arole from poore beginnings, yet they atained at last to an infinite impudence; such as no me deft eye could endure to fee, or care to heare. The whole contexture of the Poems, wanton and lascivious; the speeches most extreamely fordid, and obscene; the attion fuch, as did not fo much personate, as performe, all hale kinde of vices. Their women, as their parts were framed, did many times act waked, on the open stage; and sometimes, did performe the last acts of luft, even in the fight of all festiators: then which what greater forme could be given to mature, what more immodelt fellate could bee represented to the eye of heaven. This Cale Bullinger affures us, and withall makes it the chek cause, why both profane and facred Authors did cry downe the stage, as being a place of such uncleanness: Anthores omnes cum facri tum profani, spurcition sens exagitant, non modo quod fabula obscena in sena ageremin federiam quod morns, geftufque effene impudici, atqu

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flor have amened as much, and from them hee had in: filliding up into one relation; what they had leverally coorted. First for their Women, acting naked, Ladianting High that To it was in all their playes, devoted to the memory of their Goddelle Flora. Exwanter veftibus appulo De falf.rel. figitante meretrices, que tunc mimorum funguntur efficio, Who elic would doe it) were by the people importu-led to put off their cloathes, which they did accormingly, and being naked personated, as the Minickes De solland mined, all shamelesse and immodest gestures; till the succession of successions in soll imputed eye amough them was glutted with to foule a spectacle. Then for the other filthinesse, such as the common profisions, such as received the filts of all the towne, like the common fewers, performed those beauty acts on the publicke Degabera. Italy: and which was yet more shamefull. In the light and presence of the selterame sext. In a citizens professions, public a sibiding bostia, in seems profesuntur, plus misera in prefentia feminarum, as that Authour hath it. And fure there must be in them, some extreame impurities; when Salvian's godly Bishop of this Age, hath rold us of them, mar fren they were, Vi ea nos foliam dicere, fed etiam recordari, aliquis fine pollutione non possit: that none could fpeake, no not to much as thinke of them, without tome infection. Such, that whereas all other crimes, of what kinde foever, murder, adultery, and theft, and facriledge, and others of that heinous nature, might without any breach of Modesty, be accused and centured: Sole impuritates theatrorum sunt, que honefte non poffunt vel acculari, the balenelle of the theaters was fo transcendent, that no man could accuse them, but mult par off No mervalle therefore if the fathers both of Hh

this and the former Ages, used to declaime so much against them, and to cry them downe; at least to weane the people from them: as being the bane of chastity, the Ship-wracke of the Soule, the devils temples, the scandall of the world, and the shame of nature. No merveile if the Councell held in Carthage, in the Age before, or any of the Christian writers of these present times, Salvian, and Chrysostome, and the rest, so highly censured those, who lest the Church and publicke service of the Lord, to goe to those impure delights, and unmanlike spectacles: or that the Fathers in the same place assembled, in this present century, agreed so well together to petition the Emperours then being, to redresse this mischiese; or lastly that the Emperours of these times, sent out their Edicts, to prohibit such unchristian sports.

(4) As wicked, as unchristian, were those other shewer, against which the selfe same Fathers doe enveigh, against the which the foresayd Councels did petition, and the good Emperours before remembred, made their feverall lames; though of a very different nature: those worthily abhominated for their filthy basenesse; and these as much to be detelted for their inhumanity. It was the cultome of the great ones in the State of Rome, to court the favour of the people, by entertaining them with feverall shewes; which in the end became repleate with all kinde of cruelty; which fashion afterwards was retained among the Emperours, the better to content the vulgar, and keepe them in a good opinion of the prefent change. Sometimes they entertained their humours by presenting them with diverse sorts of cruell and outlandish beasts; which being brought into the place appointed, were chased and hunted up and downe, by such as were condemned to dye, or otherwise would adventure for reward and hire. In which it hapned many times, that many a man was made a prey unto Beares and Lyons, and other beafts of the like feirce and cruell nature;

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and therefore in the Emperours law before recited, are justly called ferarum lachrymosa spectacula; a most proper Epithite. Sometimes againe they would present them with a frew of fencers, not fuch as played at Cudgells, or with fwords rebated; onely to thew their activenesse, and teach men how to use their weapons, but fuch, as in good earnest, were to fight it out, and not give over till the victory was made good by death. And these I take to be Cirque-fights, or the Circense certamen, principally in the law prohibited, Tertullian tels Despetaci us of the first, ferarum voluptati fatis non fieri, nifi & feris humana corpora diffiparentur; that they conceived the beafts had not sport enough, unles they tore in peeces the wretched bodies of poore men. And to the other we may well apply the words of Cyprian, Quid potest inhumanius, Ept 2.11,2. quid acerbius dici? disciplina est ut perimere quis possit gloria " quod peremit. What, faith the Father, can be told that " is more cruell more inhumane. Murder is growne in-" to an Art, and they that kill most, have the greatest " honour. And so indeed they had, there being rewards designed for them, that came off with victory; liberty, if they had beene Bondmen: if Freemen; fometimes money and fometimes a garland of palme-tree, which being wound about with certaine wollen ribbands called Lemnisci, had generally the name of Palma Lemniscata. With De spessac. this Tertullian doth upbraide the Roman people, that cap. 28. whereas sometimes they would cry out, to have a notable murderer cast unto the Lyons: Fidem gladiatori atrocirudem petunt, & pileum pramium conferunt, the selfesame men would have some cruel swash-buckler or Gladiator, rewarded with a Rod and cappe, the signes of freedome. These barbarous and bloody sights, being so farre different from the spirit of meekenesse, which was the badge and proper cognizance of a Christian; were therefore bitterly inveighed against by the antient writers, the Reverend Fathers of the Church: and fuch as harkened not Hh 2 to

Confession. lib, 6.c.8

to their exhortations, esteemed as men given over to a reprobate sence; such as had call away their livery, and for sooke their Master. The nature of these fights, and the opinion had of those which did frequent them, wee cannot better shew then by the story of Alipins, as S. An. Stin tels it; and is briefly this. Quidam amici ejus & con. discipuli, &c. Some friends of his meeting him as he came from dinner, with a familiar kinde of violence, forced "him, against his will, to goe with them into the Am. so phitheator (for there these sports were sometimes held) er crudelium & funestorum ludorum diebus, upon a day et designed to these cruel pastimes. He told them by the "way, that though they haled his body with them, yet " should his eyes and soule bee free from these bloody " spectacles, cum talia aversaretur & detestaretur, which of himselfe hee so detested. But thither hee went and tooke his place, and presently closed his eyes that hee "might not fee those difmall fights, which were before thim. When as the fight waxed hot, or omnia fervee bant immanissimis voluptatibus, and all were taken up "with those unmercifull delights, upon a suddaine "fhout, occasioned in the fight, hee let loose his eyes "to see what it meant : Et percusus est graviori "vulnere in anima, quam ille in corpore; ceciditque e miserabilius, quam ille, quo cadente factus est et clamor. By meanes whereof, he became smitten with "a greater wound in his foule, than the poore fellow "in his body; and fell more miserably by farre, than hee, " upon whose death the sayd noyfe was raised. How ec so? Vt enim vidit illum sanguinem, immanitatem simul " ebibit, &c. For presently assoone, as hee beheld the blood, hee sucked in cruelty, and drew in the furies of the place, being delighted with the wickednesse " the sport, and made drunke, as it were, with those " bloody spectacles. Such playes and shewes as these, were not unlawfull to be seene on the Lords day onely, but.

but on all dayer elfer And frich and none but fuch, were the player and fremes, against the which the Fathern doe enveigh with formuch batter neffe which as they were unworthy of a Christian eye, foas religion did prevaile, they began to vanish pland finally were put downe, I meane these last, by Theodorious King of the Guther, in Italy. Our player and theirs, our homes and theirs, year and our dauncings too compared with theirs, are no more of Annales kinne ; than Alexander the Coppe Smith was with Alex- Anno 469. ander the Great King of Maredon, Nay if Baroning tells us true, as I thinke he doth, these Player and Girgnofights were not prohibited by the Emperous Lee, because hee thought them not as lawfull to be performed upon the Lards day, as on any other, but for a more particular reason. Hee had a purpose to avenge bimselfe of After and Ardaburius, two great and powerfullmen that had conspired against his fatery; and for the execution of that purpose made choyee of such a time, when the Circonsian ports were to be exhibited. Which therefore he prohibited at this time, to be presented on the Sunday; because though his revenge was just yet the effusion of fo much Christian blood on that facred day : might bee a blemith to religion. Ne lices just a effet white, same wiens Sacram ignominia videri posser tabefactasse. So farre che Carcontain making

(3) A fecond thing which this Emperourdid, in the advancing of the Lords day, was in relation unto Civill and legall businesses. It was before appointed by the Emperour Conftantine, that Indges thould not fir that cod.l. 2 de fer. day, in the open Court : the Emperours Gracian, Kalomit lex.2. man, and Theodofim adding thereunto, that none should arbitrate in any brawling and litigious cause, upon the fame. And whereas, Valentinian, Theodofins, and Arcadins, had priviledged other dayes, as well as Sunday, from the suites of Court, which dayes are formerly remembred, in their proper place : The Emperous Theodo-

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fins,

fine the younger, was pleased to adde the feast of Obrish Nativity, and fo to the Epiphany, or mulftheride as we who to sall its together with deaven dayes before, and feavon dayor after > [Diem matalis dominis de upiplace mie feprem qui precedunt, & feptem qui fequentun making this fofticall with the reft before remembred in this case equal with the Sunday. Where by the ways wee may observe of what antiquity the feast of the EA piphary, is to be accounted; as having got unto fuelrain height in this Emperousetime, (hecentred on the Em pire Anno 408) as to be priviledged in the felfe-fame manner, as Christmaffe was And not in this respectialone, in respect of pleadings, but in a following law of his Anno 42 y he declared his pleafure, that this day, with the other principall fasts, as before we noted, was not to be propharied, as it had beene formerly, by the Cirquenand Themers: For the antiquity thereof more might be faide were not this fufficient. Onely I adde, that in the Safterne Churches from the times of old they used to lengthen out the teast of Christmaff, for Is diges together; not ending the folesmities of the fame, till the Epiphany was gone over : from whence in likelihood, that custome came at-lasty to these Westerne parts! Nativitatem domini-Epiphania continuantes duas illas festivistates unam facianti Hift.1.7.6. 32. So Othe, Exifnigenfis tels us of them. But to proceede it feemes that eyther thefe Editt, were not well obferved : or elfe the ministers of the Courts used to moete rogether, for dispatch of businesse on that day, though the Judges did not. Therefore it feemed good to this Emperour Lea, in the yeare and day above recited, to the clare his pleafure thereupon, in this forme that followether Dies festas, dies altissima majestati dedicatos, &c. It is our

Cod.Inflin. 134HJ2.

"will that the holy dayes being dedicated to the mole high God, should not be spent, or wholly taken up in 's pleasures; or otherwise prophaned with vexatious faires Particularly for the Lords day, that it be exempefrom A HH

" from executions; citations, centing into bonds, appa-"rances, pleadings, and firch like it that cryers be not "heard uponit, and fuch as goe to Law lay alide their "actions; taking truce while, to fee if they can other wife compose their differences. For soir passeth in edict. Dominicum staque ita (emper honorabilem decernimus & venerandum, ut a cunttis executionibus excufetur. Nulla quenquam urgeat administio, nulla fidei juffiente flan gitetur exactio, tareat apparitio, advocatio delitefeat, fo ident dies, a cognitionibus alienia, praconis horrida vox fileat, refirent a controversis litigantis, & babeant federie intervallam, or. I have the rather here layd downe the Law it felfe, that wee may fee how punctuall the good Emperour was, in filencing those troublesome fuites, and all preparatives or appurtenances the counto that fo men might with quietor mindes, repaire unto the place of Gods publicke fervice. Yet was not the Ediet forfriet, that neither any kinds of Pleasures were allowed upon that day, as may be thought by the beginning of the Law; nor any kind of feether and civil bufferffe to be done uponit? The Emperour Confrancine allowed of mananified on, and fo did Theodofine 200 Die dominico emancipare of Cod L.z.de. manumittere licet; relique caufe vel lices quiefcant, sofer.lex.2. the latter Emperour. Nor doe we finde, but that this Emperous Lio well allowed thereof, Suso we are that he well allowed of other will be fine fee, when he appointed in this very Edict that fuch as west to les might meete together on this day, to compose their differences; to thew their evidences and compare their writings. And fire I am, that he prohibited not al kind of pleafures; but onely fuch as were of an obfcene and unworthy natire. Por foit followeth in the Law: first in relation unto bufine fes, ad fefe fimul veniant adversary non timentes, patta conferant, transattiones loquanture Let the several "parties meete together, (upon the Sunday) compare "their Covenants of and declare their bargaines." SINCE

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PART. 2

"Next in relation unto pleasures, that hee would have of no man abuse the rest of that sacred day, in filthy pleafures. For so it followeth in the law, Nec tamen bujus religiosa diei ocia relaxantes, obscenis quemquam patimur voluptations detineri. Where note, not simple voluptates, but obscene voluptates, not pleasures, but obscene and filthy pleasures, are by him prohibited: fuch as the Scena theatralis, therein after mentioned; nor civill businesse of all forts, but brangling and litigious businesses, are by him forbidden, as the Law makes e. vident And thus must Theodorus Lettor bee interpreted, who telsus of this Emperour Leo, how hee ordained The प्रमायकार जयाने करेंगा वर्ष्ट्राचिया, बे क्लूबर्शिक रह संख्या रही of Bas pusies that the Lords day should be kept holy by all forts of people, that it should be a non-lee day, a day of rest and enfe anto them: which is no otherwise to be understood, than as the Law it selfe intended; however the words of Theodorns feeme to be more generall. Nor was it long, before this Edict or the matter of it, had found good entertainement in the Christian world, the rather fince those Churches which lay further off, and were not under the command of the Roman Emperour. taking perhaps their hint from hence, had made a Canon to that purpole. For in a Councell held in Arragon, Anno 516. being fome 47. yeares after Leos Edict, it was decreed, that neither Bishop, Priest, or any other of the Clergy (the Clergy at that time were possessed of some feates of judicature) should pronounce sentence in any cause, which should that day be brought before them. Nullu Episcoporum aut presbyterorum vel Clericorum, propositum cuju/cunque causa ne gotium, die dominico audeat judicare. This was in Anno 516. as before I faid; the fe-

(6) Nor stayed they here. The people of this fixt age wherein now we are, began to Indaire a little; in the imposing of so strict a rest upon this day: especially in

cond yeare of Amalaricus, King of the Gothes in Spaine.

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PART. 20

the Westerne Churches, which naturally are more inclined to Superstition, then the Fasterne nations. Wherein they had so farre proceeded, that it was heldat last unlaw-"full, to travaile on the Lords day with maines or borfes, to dreffe me at, or make cleane the house, or meddle with "any manner of domesticke businesses. The third Councell held at Orleans, Anno 540. doth informe us fo; and plainely thereupon determined, that fince these prohibi- can.27. tions above said, Ad Indaicam magis quam ad Christianam observantiam pertinere probantur, did savour farre more of the lew, than of the Christian ; Die dominico quod ante lieuit, licere, that therefore whatfoever had formerly beene lawfull on that day, should be lawfull still. Yet so, that it was thought convenient, that men should rest that day from busbandry, and the vintage; from sowing, reaping, hedging, and fach fervile workes : quo facilius ad ecclefiam venientes, orationis gratia vacent, that fo they might have better leisure to goe unto the Church, and there say their Prayers. This was the first restraint, which hitherto we have observed, whereby the Hu bandman was restrained from the plaugh and vintage; or any worke that did concerne him. And this was yeelded, as it feemes, to give them some content at least, which aimed at greater and more flavish prohibitions, than those here allowed of; and would not otherwise be farisfied then by grant of this. Nay so farre had this superstition, or superstitious conceit about this day; prevailed amongst the Gothes in Spaine, a sad and melancholicke people, mingled and married with the lowes, who then therein dwelt: that in their dotage on this day, they went before the Iewes their neighbours; the Sabbath not fo rigoroully observed by one as was the Lords day by the other. The Romans in this age had utterly defeated the Vandals, and their power in Africke: becomining to bad neighbours to the Gothes themselves. To stop them in those prosperous courses, Thende the Gothish King, Anno 543.

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143. makes over into Africke with a compleate Army. The Armics neere together, and occasion faire, the Ros many on a Sunday fet upon them, and put them all upon the fword: the Gothes, as formerly the lewes, never the much as laying hand upon their weapons, or doing any thing at all in their owne defence; onely in reverence to the day. The generall History of Spaine to relates the ftory although more at large. A superstition of so suddaine and so quicke a growth, that whereas till this present age, wee cannot finde that any manner of Hulbandry wor country labours, were forbidden as upon this day; it was now thought unlawfull on the fame, to take a fword in hand for ones owne defence. Better fuch dostrines had beene craffed, and Och Teachers filenced, in the first begine mines then that their fewiff heevilations should in fine produce firch fad and miferable effects. Nor was Spane onely thas infected, where the loves now lived: the Frenchiwee fee began to be fo inclined. Not onely in prohibiting things lawfull, which before we specified and to the bourse whereof, the Councell, held at Orleanny gave fowife a checke but by imputing fuch calamities, as had fallen amongst them, to the neglect or all objete vance of this day. A flash of lightning or fome other. fire from heaven, as it was conceived, had on the Lorde day, made great spoyle of men and houses in the Cirtus Limoges. This, Gregory of Tours, who lived about the end of this fixth Century, pronounceth to have fallen upon them, ob dies dominica injuriam, because some of them used to worke upon the Sunday. But how could he tell that; or who made him acquainted with Gods fecret countailes. Had Gregory beene Bishop of Line ges, as hee was of Towrs; it may be Limoges might have Icaped fo fierce a censure, and onely Tours have suffered in it. For presently he addes, in Turonico vero nonnulli al bos igue, fed non die dominico, adufti funt : that even in Tems it felfe many had perished by the felfe same fire

"but being it fell not on the Sunday, as it did at Lineger. therefore that mifery fel on them for some other reason.
Indeed hee tels its of this day, that being it was the day whereon God made the light, and after was the winnesse. of our Saviours returnection : Idea onni fide a Christianis observari debet, ne fiat in co omne opus publicum; therefore it was to be observed of every Christian, no manner of publicke bufineffe to be done upon it. A peece of new Divinity, and never heard of till this age ; nor in any ate terwards.

(7) Not heard of till this age, but in this it was For in the 24. yeare of Gunthram, King of the Burgundians, Anno 188, there was a Councell called at Majcon; a towne fitnate in the Dutchy of Burgundy, as we now die Gone. Maflinguish it . wherein were present Prisen Evaneus isonen . 2. Pratestatus, and many other reverend and learned Prelates. They taking into confideration, how much the Lords day was of late neglected; for remedy thereof or deined, that it fould be observed more carefully for the times to come: Which Canon I shall therefore feed owne at large because it hath beene often produced as a principall ground of those precise observances, which some amongst us have endeavoured to force upon the confeiences of weake and ignorant men, It is as followeth, Videmin populari Christianum temerario more diem domini " cum contemptui tradere, &c. It is observed that Christi-"an people doe very rashly slight and neglest the Lords "day; giving themselves thereon, as on other dayes, to "continual labours, &c. Therefore let every Christian,in "case he carry not that name in vaine, give care to our "infruction knowing that we have care, that you fhould ? " doe well, as well as power to bridle you, that you doe " not ill. It followeth, Custodice diem dominicum qui nos "donno peperit, orc. Keepe the Lords day, the day of our "new birth, whereon wee were delivered from the "finares of finite. Let no man meddle in litigious controverlies,

verties, or deale in actions, or law finees or pur him. * felfe at all upon facts an exigent, that needer hee mail prepare his Oxen for their daily worke; bur exercise wyour felves in hymmes, and finging playtes umo God, being intene thereon both in minde and body of fany "have a Church at hand, let him goe anto it, and thete o powre forth his foule in teares and prayers ; his eyes "and hands being all that day, lifted up to Godi it is the everlasting day of rest, infimuted to us under the " Thadow of the Seventh day or Sabbath, in the Law and "Prophets: and therefore it is very meete, that wee "Thould celebrate this day, with one accord : whereon we have beene made, what at first we were not te "us then offer unto God our free and voluntary fervice, by whole great goodnesse wee are freede from the " Gable of error : not that the Lord exacts it of us; the es wee should celebrate this day in a corporall abstinence, or erest from labour; who onely lookes that wee dee "yeeld obedience to his holy will, by which contemwhing earthly things, he may conduct us to the beavens of his infinite mercy. How ever if any man that fer "at naught this our exhortation, be he affured, that God "Thall punish him as he hath deferred; and that he shall be also subject unto the consures of the Church. In case " he be a Lamyer, hee shall loofe his cause; If that he be er an husbandman, or gervant, he shall be corporally pu-"nithed for it : but if a Chergy man, or Monke, he thall "be fixe moneths feparated from the Congregation. Adde here, that two yeares after this, being the fecond yeare of the second Clotaire King of France, there was a Synod holden at Auxerre, a towne of Campaigne, Concilium Antifodorense in the Latine writers) wherein it was decreed as in this of Mascon, Non licet die dominico boves jungere, vel alia opera exercere; that no man " thould be fuffered to youke his Oxen, or do any manie, of worke upon the Sunday. This is the Canen fo much urged,

urged, (I meane that of Mascon) to proove that we must spend the Lords day, wholly in religious exercises; and that there is no part thereof, which is to be imployed unto other uses. But there are many things to be confidered, before wee yeeld noto this Canon, or the authority thereof: some of them being of that nature, that those who most insist upon it, must be faine to traverse. For first it was contrived of purpose, with so great a strictnes, to meete the better with those men, which so extreamely had neglected that facred day, A flicke that bends too much one way, cannot be brought to any straightnesse, till it be bent as much the other. This Synod secondly, was Provinciall onely, and therefore can oblige none other, but those for whom it was intended; or fuch who after did submit unto it, by taking it into their Canon. Nor will fome part thereof be approved by them, who most stand upon it; none being bound hereby to repaire to Church, to magnifie the name of God in the Con. gregation, but such as have some Church at hand: and what will then become of those, who have a mile, two, three, or more, to their parish Churches, & no Chappel nearer? they are permitted by the Canon to abide at home, As for religious duties, here are none expressed, as proper for the Congregation, but Pfalmes, and bymnes, and finging prayle unto the Lord, and powring forth our foules unto him in teares and prayers: and then what shall wee doe for preaching. for preaching of the Word, which we fo much call for. Belides, King Gunthram, on whole authority this Councell mer, in his Confirmatory letters, doth extend this Canon, as well unto the other holy dayes, as unto the Sunday; commanding all his Subjects, Vigore bujus decreti & definitionis generalis, by vertue of his present mandate, that on the Lords day, vel in quibuscunque aligs folennitatibus, and all folemne festivals what soever, they should abstaine from every kind of bedily labour, save, what belonged to dreffing meate. But that which needes must

would

mult molt afflict them; is that the councell doth professe. this abstinence from bodily labour which is there decreed, to be no ordinances of the Lords, that he exacteth no such du. ty from us : and that it is an ecclesiasticall exhortation only. and no more but fo. And if no more but fo, it were too great an undertaking, to bring all nations of the world, to yeeld unto the prescript of a private and particular Canon. made onely for a private and particular cause: and if no

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more but fo, it concludes no Sabbath, (8) Yet, notwithstanding, these restraints from worke and labour, the Church did never so resolve it, that any worke was in it felfe unlawfull on the Lords day: though to advance Gods publicke fervice, it was thought good, that men should bee restrained from some kinde of worke; that so they might the better attend their prayers, and follow their devotions. Its true, these centuries, the fifth and fixth, were fully bent, to give the Lords day all fit honour : not onely in prohibiting unlawfull pleasures, but in commanding a forbearance of some lawfull businesse; such as they found to yeeld most hinderance to religious duties. Yea and some workes of piety they affixt unto it, for its greater honour. The Prifoners in the common Gaoles, had formerly beene kept in too strictly. It was commanded by Honorius and Theodosius, at that time Emperours, Anno 412, that they should be permitted omnibus diebus dominicis, every Lords day to walke abroade; with a guard upon them; as well to crave the charity of well disposed persons, as to repaire unto the Bathes, for the refreshing of their bodies. Nor did he onely fo command it, but fet a mulct of 20. pound in gold, on all such publicke ministers as should disobey: the Bishops of the Church being trusted to see it done. Where note, that going to the Bathes on the Lords day, was not thought unlawfull; though it required, no question, fome corporall labour: for had it beene fo thought, as some thought it afterwards; the Prelates of the Church

would not have taken it upon them, to fee the Emperours will fulfilled, and the law obeyed. A fecond honour affixt in these Ages, to the Lords day, is that it was conceived the most proper day, for giving holy Orders, in the Church of God : and a law made by Leo then Pope of Rome, and generally fince taken up in the Westerne Church, that they should bee conferred upon no day else. There had beene some regard of Sunday, in the times before: and fo much Leo doth acknowledge. Quodergo a patribus nostris propensiore cura novimus servatum effe, a vobis quog, volumus custodiri,ut non passim die- Ephdecret. 81]. bus omnibus sacerdotalis ordinatio celebretur. That which "our Fathers heretofore with fuch care observed, wee "would that you observe in the selfe same manner; viz. "that you conferre not holy Orders, on all daies indifferently. But that which was before a voluntary Act, is by him made necessary: and a law given to all the Churches under his obedience, Vt his qui consecrandi sunt, nunquam benedictiones nisi in die resurrectionis dominica tribuantur. "that ordinations should be celebrated on the Lords day onely. And certainely he gives good reason why it should be fo, except in extraordinary and emergent cases, wherein the law admits of a dispensation. For on that day, saith "he, The holy Ghoft descended upon the Apostles, and there-"by gave us, as it were, this celefiall rule, that on that day "alone wee should conferre spirituall orders, in quo cal-"lata sunt omnia dona gratiarum, in which the Lotd con-"ferred upon his Church all spirituall graces. Nay that this busines might be done with the more folemnity, and preparation; it was appointed that those men who were to be invested with hely Orders, should continue falting from the Eve before: that spending all that time in prayer and humbling of themselves before the Lord: they might be better fitted to receive his Graces. For much about these times, the service of the Lords day was enlarged and multiplyed; the Evenings of the day being honoured

honoured with religious meetings, as the Mornings formerly. Yea, and the Ever before, were reckoned as a part or parcell of the Lords day following; Cai a vesting Sabbati initium confrat ascribi, as the same Decretal informes us. The 25 I Sermon de tempore, ascribed unto Saint Auftin, doth affirme as much, as before wee noted. Note, that this Les entred on the chaire of Rome. Anno 44 rof our Saviours birth, and did continue in the same full 20 yeares; within which space of time he fee out this decretal, but in what yeare particularly, that I cannot finde.

(9) I say that now the Evenings of the Lords day began to have the honour of religious meetings: for al suitio non fuit fic, it was not fo from the beginning. Not had'it beene fo now, but that almost all forts of people were restrained from worke; as well by the Imperial E. diets, as by the constitutions of particular Churches; by meanes whereof the afternoone was left at large, to be disposed of for the best increase of Christian Piety. Nor. probably had the Church conceived it necessary, had not the admiration which was then generally had of the Monasticke kinde of life, facilitated the way unto it. For whereas they had bound themselves to set houres of prayer, Alane hora tertia, sexta, nona, vespere, noctis medio, at prime or dawning of the day, at fixe of the " clocke, at nine; and afterwards at three in the after-" noone, and at the evening, and at midnight, as S. Hierome tels us: the people generally became much affected with their strict devotions: and seemed not unwilling to conforme unto them, as farre at leaft, as might confift with their vocations. V pon this willingnes of the people. the service of the Church became more frequent, then before; and was performed thrice every day in the greater Churches, where there were many Priests and Deacons to attend the fame : namely, at fixe, and nine, before moone; and at some certaine time appointed in the eve-

Epitaphium Paule mart. ning, for the afternoone; according as now we use it in our Camedrall, and Collegiate Churches, But in inferiour townes and pettit villages, where pollibly the people could not every day attend to often : it was conceived fufficient that there should be the morning and the evening prayer; fung of faid publickly in their Churches, that fuch as would might come to Church for their devotions: and fo it stands by the appointment of the Rubricke, in our Common Prayer Booke. Onely the Sundayer and the holy diver, were to be honoured with two feverall meetings, in the morning: the one, at fixe of the Clocke, which simply was the morning fervice; the other at nine, for the administration of the holy Sagrament, and Preaching of the Word to the congregation. This did occasion the distinction of the first and fecond Service, as we call them ftill:though now, by reason of the peoples sloth, and backwardnesse in comming to the Church of God, they are in most places joyn'd together. So whereas those of the monasticke life, did use to solemnize the Eve or Vigils of the Lords day, and of other festivals; with the peculiar and preparatory fervice, to the day it felfe: that profitable and pious custome, began about these times, to be taken up, and generally received in the Christian Church. Of this there is much mention to be found in Cassian, as Institut, lib. 2. c.18.1, 2.c.9. Collat. 20, c, 20, and in other places. This gave the hint to Leo, who foever made that fermon afcribed to Austin, which before we spak of, to make the Eve before, a part or parcell of the day; because some part of the Divine offices of the day, were begun upon it. And hence it is, that in these Ages, and in those that followed (but in none before) we meete, with the dinflinction of mate tine & vespertine precationes, matins & Evensong, as wee call it: the Canons of the Church about these times, beginning to oblige men to the one, as well as formerly to the other. The Councell held in Arragon, hereupon ordeined, Vt omnis clerus die Sabbati, ad vefperam, paratus conc. Tana.

fit &c. That all the Clergie be in readineffe on the Satur- conenf.can.7.

Baron, Ana,

Anno 614.

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ed day vefpers, that fo they may be prepared with the " more folemnity, to celebrate the Lords day in the congregation. And not so onely, fed ut diebus omnibus vefperas of maintinas celebrent, but that they diligently fay the morning and the evening fervice, every day continually. So for the marins on the Sunday, Gregory of Tours informes us of them, Motum est signum admatutinas, Erat enim dies dominica; how the bell rung to Mattins for it was a Sunday. I have translated it the bell, according to the custome of these ages, whereof now we write; wherein the use of bells was first taken up, for gathering of the people to the house of God: there being mention in the life and history of S. Loup or Lupus, who lived in the fifth Century) of a great bell that hung in the Church of Sens in France, whereof he was Bishop, ad convocandum populum for calling of the congregation. Afterwards they were rung on the holy-day Eves, to give the people notice of the feast at hand; and to advertise them, that it was time to leave off their bufineffes, Soleban vesperi, initia fentarum cumpunis prenunciare; so he that wrote the life of S. Coderundus.

(10) Well then, the bells are rung, and all the people met together: what is expected at their hands? That they behave themselves, there, like the Saints of God, infervent prayers, in frequent Pfalmes, and Hymnes; and fpirituall fongss, hearing Gods holy Word, receiving of the Sacraments. These we have touched upon before, as things that had beene alwayes nied from the beginnings of the Church. Collettions for the poore, had beene fometimes used, on this day, before: but now about theke times the Offerrory began to be an ordinary part of Gods publicke worthip. Pope Leo seemes to intimate it, in his fifth Sermon de collettis; Et quia die dominico proximafutura est collectio, vos omnes voluntaria devotioni praparat er: and gives them warning of it, that they may be redy. For our behaviour in the Church, it was first ordered

by Saint Pant, that all things be done reverently, Jid 74 αγγέλη

PART. 2.

inyinus because of the Angelstaccording to which ground and warrant, it was appointed in these ages, that every man should stand up, at the reading of the Gospell, and the Gloria Patri, that none depart the Church: till the fervice ended. Pope Anastatim who lived in the beginning of the fift Age, is faid to have decreed the one. Dum S.S. Evangelia in ecclesia recitantur, sacerdotes & cotteri omnes presentes, non sedentes sed venerabiliter curvi, in conspectu Epl.Decret. sancti evangely stantes dominica verba attente audiant, of 1 ap. Bis. fideliter adorent. The Priests and all else present are enjoyned to frand (their bodies bowed a little in figne of reverence) during the reading of the Goffel; but by no meanes to heare it fitting : adding some joyfull acclamation at the end thereof fuch as is that of Glory be to thee O Lord: for that I take to be the meaning of the adoration, or the fideliter aderent, there remembred. So for the Gloria Patri, that forme of giving to the Lord the glory which belongs unto him, we finde in Cassian, that they ufed to stand upon their feete, at the doing of it In claufula psalmi; omnes ast antes pronunciant magno clamore, Gloria Institut. lib. s. patri, &c. That at the end of every Plalme, they all stood 6.8, up, and with a lowde voyce pronounced the Gloria Patri; that gesture being thought most naturall and most proper for it. No constitution needed to enjoyne those duties which naturall discretion of it selfe, could dictate. As for the last it seemed the people in those parts, used to depart the Church, some of them, before the service ended, and the bleffing given : for otherwise there had beene no Canon to command the contrary. Ex malie moribus bona nafeuntur leges, the old faying is. And out of this ill custome did arise a law, made in a Synod held in Agatha which is now called Agde, a towne of Gallia Narbonensis, the 22. of the reigne of Alariem King of the Vift-Gothes, or Westerne-Gothes Anno 306. con. Seathers that on the Lordollay all Lay people should be present at can. 47, the publicke limingle; and none depart before the bleffing, Miffas die dominico focularibus audire speciali ordine praci-

CHAP, 4.

pimus

Ii 2

Can. 18.

hif.1.3 I ...

pimus :, ita ut egredi ante benedictionem sacerdotis, populus non prasumat; So the Canon hath it. According unto which it is provided in the Canons of the Church of Eng. land, that none depart out of the Church during th time of fera vice and Sermon, without some reasonable or urgent cause. The benediction given, and the affembly broken up, the people might goe home, no doubt; and being there make merry with their friends and neighbours: fuch as came either to them of their owne accord, or otherwise had beene invited. Gregory of Tours informes us of a certaine Presbyter, which thrust himselfe into the Bishopricke of the Arverni; immediatly upon the death of Sidomius Apol. linaris, who dyed about the yeare 487, and that to gaine the peoples favour, on the next Lords day after, Juffit cun-Etos cives praparato epulo invitari, he had invited all the principall Citizens to a solemne feast. Whatever might be said of him, that made the invitation, no doubt, but there were many pious and religious men, which accepted of it. Of recreations after dinner, untill evening prayers, and after evening prayer, till the time of supper ; there is no question to be made but all were practifed, which were not prohibited, Nam quod non prohibitur, permissum est, as Tertullian hathit.

If 1) Yet notwithstanding all these honours, publicked by done unto the Lords day, as before was said, it never grew so great, that it could swallow up all the other sessivals. The Saturday continued hitherto a day of special meeting for the Congregation, in all the Churches of the East, and in those of Egypt Cassian hath informed us so, sustinue 1.3.c.2.6.19.c. 12. as also 1.2.c. 6.6. Collar, 1.3.c.1. The Alexandrians onely of all the people of Egypt observed it not; being therein conforme to the Church of Rome, as before we noted in the third Chapter of this Part, section 5. But for the Churches of Constantinople, and those neere unto it, it is said by Sozomen, that they assembled in the Church, both on the Saturday or Saturday, and on the sirst day of the weeke. Or, as his owne

words

Lik7.c.18.

Baptist

words are, 'Aue' Att of per rai to σαββάλω, ομοίως τη μία σαββάτε έκκλησιά(εσιν, ώς οι Κωνςαντίνο πόλει, και σχεδόν πάνθων, Socrates dothaffirme as much, 1.6.c. 8. both they, and Cassian being contemporaries, and living about the yeare 430. The like faith Anastatius Synaita, who flourished Resp. ad qu. in the fixt Century, Anno 540, or thereabouts, that Satur- 64. day aswell as Sunday, were ayıai vai copratiuos nuceas. holy and festivall dayes, both of them: one of them in relation to the rest of God; the other to the resurrectionof our Lord and Saviour. So for the Westerne Churches and the Alexandrian, the greater festivals stood upon it: and would by no meanes yeeld the place unto the Sunday. It hapned once, as it may often, that Christmaffe day fell on the munday; which much perplexed Theophilus, then Patriark of Alexandria: he knew not well which way to take, in a case so doubtfull. That Christmasse Eve was to be fasted, he knew well enough : and well enough hee knew that fasting on the Sunday had beene oft condemned in the times before him. At last he is resolved to com- Epl. Passalis. pose the businesse, & paucos dactylos sumentes &c. by ea- 3. ting a few grapes to avoyde the imputation of hereticall abilinence; and yet withall to fast it out, as the day following did require. Where plainely Christmasse had the better. This hapned in the yeere 411, or thereabouts: fince when the Church hath fallen on a finer temper; viz, when any festivall falls upon the munday; to keepe the fast thereof, on the Saturday night. So for the Westerne Churches, it was thus ordered in the Synod of Agatha, or Agde a towne in France, Anno 420, that in case any " man should build a private oratorie or a Chappell of " Ease for his proper use, it was permitted that on the or-" dinary festivals, [Sundayes and other holy dayes of infe-" riour fort] he might have maffe and other divine Offi-" ces performed therein, propter familia sua fatigationem, " for the ease and accommodation of his family. But on "the feasts of Easter, Christmasse the Epiphany, holy "Thursday, Whitsontide and the nativitie of S. John the

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Baptist, and other the greater festiva'ls, if more such " there were: non nisi in civitatibus vel parochiji teneant. they should repaire unto the Citties, or their Parish Churches, And in the Synod of Auvergne Anno 541, it was decreed also to the same purpose, that Priests and deacons not being beneficed abroade, or within the Citties, might upon ordinarie dayes, helpe to serve the cure in the Country villages. Festivitates pracipuas, domini na. tale, Pascha, Pentecosten, & si que sunt festivitates relique. nullatenus alibi nifi cum episcopo suo in civitate teneant. But " on the greater festivals, Christmasse, and Whitsontide " and Easter, and others the more principall feasts, they " should not celebrate any where, but with their Bishop, in the Citie. This cleerely shewes how high the Annual festivals; those chiefely of the greater fort, were in esteeme above the weekely. Nor did these Ages so adhere to the former festivalls or other dayes appointed for religious duties; as not to institute any, but what they found. For to the fift Centurie we are indebted for the feafts of our Saviour, Circumcision, S. Stephen, S. Michael the Arch-Angel, and the nativitie of S. John the Baptift : as to the fixt, for that of the Purification of the Virgin Mary, or the presenting of our Saviour in the holy temple. when Simeon tooke him into his Armes, and bleffed God for him; on which last motive it was instituted by Infinian first, and by him called festum o'noroavriv. To these two Ages also doe we fland indebted both for the letany it selfe, as a forme of prayer: and for processions which is one especiall use thereof, in the Rogation weeke, as we fill doe call it Processions had been culed of old, in the in-L.2 advxor. terring of the Martyns, as Tertullian intimates. These and the prayers accultomed being perfected by Mamercus Bishop of Vienna in France, about the vecre, 456; and by him fitted to those present miseries, which then had fallenupon that people; attained to that opinion, that they were used also by Sidonius Bishop of Anverne, being then visited with the like, if not greater miseries. And

And in the yeare 506, it was determined in a Councell held at Orleans, that the whole Church should bestow yearely at the seast of Pentecost, three dayes, in that processionary kindes of forvice. So it continues still in the Church of England, the Letany thereof being so compleate, that I dare boldly say that from the death of the Apostles till this very day, there never was a sorme of

prayer so exact and absolute.

(12) Thus have we brought the Lords day to the highest pitch; the highest pitch that hitherto it had enjoyed, both in relation unto reft from worldly bufinesse; and to the full performance of religious duties. What ever was done afterwards in purfuite hereof, confifted specially in beating downe the opposition of the common people, who were not cafily induced to lay by their businesse: next in a descant, as it were, on the former plaine-song, the adding of particular restrictions, as occasion was, which were before conteined, though not plainely specified, both in the Edicts of the former Emperours, and Constitutions of the Churches, before remembred. Yet all this while, we finde not any one who did observe it as Sabbath, or which taught others fo to doe: nor any, who affirmed, that any manner of worke was unlawfull on it, further than as it was prohibited by the Prince, or Prelate; that so the people might affemble with their greater comfort not any one, who preached or published, that any paltime, sports, or recreations, of an honest name, which in themselves were lawfull on the other dayes, were not fo on this. And thereupon wee may refolve, aswell of lawfull bufine fes as of lawfull pleasures; that such as have not beene forbidden by supreme authority, whether in proclamations of the Prince, or Conflitutions of the Church, or Alts of Parliament, or any fuch like declaration of those higher powers, to which the Lord hath made us subject; are to be counted lawfull still. It matters not, in case we finde it not recorded in particular termes, that we may lawfully apply our felves to some kinde of bufi. neffe, or recreate our felves in every kinde of honest pleafure, at those particular houres and times, which are left at large, and have not beene designed to Gods publicke fervice. All that we are to look for, is to fee how farre: we are restrained from labour, or from recreations, on the holy dayes; and what authority it is, which hath fo restrained us: that we may come to know our duty, and conforme unto it. The Canons of particular Churches have no power to doe it, further than they have beene admitted, into the Church wherein we live: for then being made a part of her Canon also, they have power to binde us to observance. As little power there is to be allowed unto the declarations and Editts of particular Princes, but in their owne dominions onely. Kings are Gods Deputies on the Earth, but in those places onely, where the Lord hath fet them; their power no greater than their empire: and though they may command in their owne estates, yet is it extra spharam activitatis, to prescribe lawes to nations, not subject to them. A King of France can make no law, to binde us in England. Much lesse must wee ascribe, unto the dictates and directions of particular men, which being themselves subject unto publicke order, are to be hearkned to no further, then by their life and doctrine they doe preach obedience, unto the publicke ordinances under which they live. For were it otherwise, every private man, of name and credit, would play the tyrant with the liberty of his Christian brethren; and nothing should be lawfull, but what he allowed of: especially if the pretence bee faire and specious, such as the keeping of a Sabbath to the Lord our God; the holding of an holy convocation to the King of heaven. Example wee had of it lately in the Gothes of Spaine; and that strange bondage into which fome pragmaticke and popular men had brought the French, had not the Councell, held at Orleanes given a checke unto it? And with examples of this kindes wee must beginne the story of the following Ages.



CHAP. V.

That in the next fix hundred yeeres, from Pope Gregory forwards the Lords day was not reckoned of, as of a Sabbath.

(1) Pope Gregories care to fet the Lords day free from some Jewish rigours, at that rime obtruded on the Church. (2) Strange fancies taken up , by fome few men, about the Lords day, in thefe darker Ages. (3) Scriptures, and Miracles, in these times found out, to justifie the keeping of the Lords day boty. (4) That in the judgement of the most learned men in these sixe Ages , the Lords day bath no other ground, than the Authoritie of the Church. (5) With bow much difficultie the people of these Westerne parts were barred, from following their Husbandrie, and Courts of Law, on the Lords day. (6) Husbandrie not restrained on the Lords day in the Easterne parts, untill the time of Leo Philosophus. (7) Markets, and Handy-crafts, restrained with no lesse opposition, than the Plough, and pleading. (8) Severall casus reservati in the Lawes themselves, wherein men were permitted to attend those businesses, on the Lords day, which the Lawes restrained. (9) Of divers great and publike actions, done, in these Ages, on the Lords day. (10) Dancing, and other sports, no otherwise prohibited on the Lords day, than as they were an hindrance

CHAP. 5. to Gods publike service. (11) The other holy dayes as much esteemeds of and observed, as the Lords day was. (12) The publike hallowing of the Lords day, and the other holydayes, in these present Ages. (13) No Sabbath all these Ages heard of, either on Saturday, or Sunday : And bow it flood with Saturday , in the Easterne Churches.

(1).

Ee are now come to the declining Ages of the Church, after the first 600 yeeres were fully ended: and in the entrance on the feventh, fome men had gone about to polfelle the people of Rome with two dangerous fancies: One, That it was not lawfull

to doe any manney of worke, upon the Saturday, or the old Sabbath; ita ut die Sabbats aliquid operars probiberent; The other, ut Dominicorum die nullus debeat lavari, That no man ought to bathe himselfe on the Lords day, or their new Sabbath : With fuch a race of Christned lewes, or Indailing Christians, was the Church then troubled Against these dangerous Doctrines, did Pope Gregory weite his Letter to the Roman Citizens; stiling the first no other than the Preachers of Autichrist: one of whose properties it shall be, saith he, that he will have the Sabbath and the Lords day both so kept, as that no manner of worke shall be done on either ; qui veniens, diem, Sabbatum at que Dominicum, ab omni faciet opere custodire, as the Father hath it. Where note, that to compell or teach the people, that they must doe no manner of worke on the Lords day, is a marke of Antichrift. And why should Antichrift keepe both dayes in so strict a manner? " Because, saith he, he will se perswade the people that he shall die, and rise againe; se therefore he meanes to have the Lords day in especial! ce honour;

133, 112.

" honour: and he will keepe the Subbath too, that to he " may the better allure the fewes to adhere unto him. Against the other, he thus reasoneth: Et si quidem pro luxuria, & voluptate, quis lavars appetit, boc fiers nec relique quolibet die concedimina, co. " If any man desires to bathe " himselfe, only out of a luxurious and voluptuous purpose, " (observe this well) this we conceive, not to be lawfull " upon any day: but if he doe ir onely, for the necessarie " refreshing of his body; then neither is it fit it should be " forbidden upon the Sunday. For if it be a finne to bathe. " or wash all the body on the Lords day; then must it be a " finne, to walh the face upon that day : if it be lawfull to " be done in any part; why then, necessitie requiring, is it " unlawfull for the whole? It seemes then, by Saint Gregories doctrine, that in hot weather, one may lawfully goe into the water, on the Lords day, and there wade or swimme, either to wash or coole his body, as well as upon any other. Note also here, that not the qualitie of the day, but the condision of the thing, is to be considered, in the denominating of a lawfull or unlawfull act: that things unlawfull in themselves, or tending to unlawfull ends, are unfit for all dayes; and that what everthing is fit for any day, is, of it selfe, as fit for Sunday. Finally, he concludes with this; Dominicorum viro die a labore terreno cessandum eft, &c. " We ought to " rest indeed on the Lords day from earthly labours, and " by all meanes abide in prayers; that if by humane neg-" ligence, any thing hath escaped in the fixe former dayes, " it may be expiated by our prayers on the day of the Re-" surrection. This was the salve, by him applyed to those dangerous fores; and such effect it wrought upon them, that for the prefent, and long after, we finde not any who prohibited working on the Saturday. But at the last, it seemes fome did; who thereupon were censured and condemned by another Gregorie, of that name the leventh. Damnavit docentes, non licere die Sabbati operas facere; as the Law informes us, De consecratione distinct .3.cap Pervenit. But this

was not till Ame sogg, or after, almost 500. yeeres after the times where now wee are. As for the other fancie, that of not going to the Bathes, on the Lords day it feemes he cruthed that too, as for that particular; though otherwife, the like conceits did breake out againe, as men began to entertaine france thoughts, and superfittions doctrines, about this day; especially in thele declining Ages of the Church, wherein fo many errours both in faith and manners, did in fine defile it, that it was blacke indeede, bur with little comelineffe, The Church, as in too many things, not proper to this place and purpole, it did incroach upon the few; much of the ceremonies, and Priefly habit, in these times established, being thence derived is is it not to bee admired, if in some things, particular both Men and Synods beganne to Indaize, a little, in our pretent bufinelle; making the Lords day no leffe rigidly to bee observed, than the lewish Sabbath, if it were not more.

(2) For in the following Age, and in the latter end thereof; when Learning was now almost come to its lowest ebbe; there was a Synod held at Fruit, by the command of Pepin then King of France; a Towne now in the Territorie of the State of Viviae. The principall motive of that meeting, was to confirme the Doctrine of the holy Trinities and the internation of the Word; which in those times had been disputed. The President thereof, Paulinus, Patriarke of Aquitegies, Anno 791. of our Redemption. There, in relation to this day, it was thus decreed. Diem dominicum inchante nostis initio, i.e. vespere Sabbation, anada senum instruments, the. Wee constitute and

st appoint that all Christian men (that is to say all Chris

" With all reverence and devotion honourthe Lords day,

" beginning on the evening of the day before, at the first "ringing of the Bell: and that they doe abstaine there-

stain especially from all kinde of sinne, as also from all

carnall.

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" carnall acts, Eriam a propriis conjugibus, even from the " companie of their Wives, and all earthly labours: and " that they goe unto the Church devoutly, laying afide " all Suites of Law; that so they may in love and cha-" ritie praise Gods Name together. You may remember, that some such device as this, was fathered formerly on Saint Auftin; but with little reason. Such trimme conceits, as these, had not then beene thought of. And though it be affirmed in the Preamble to these Constitutions; Nec novas regulas instituimus, nec supervacuas rerum adinventiones inhianter fellamur; that they did neither make new Rules, or follow vaine and needleffe fancies; Sed facris paternorum Canonum recensitis folisis, &c. but that they tooke example by the ancient Canons: yet looke who will, into all Canons of the Church for the times before, and hee shall finde no such example. For my part, I should rather thinke, that it was put into the Canon, in fucceeding times, by some misadventure: that some, obferving a restraint, ab omni opere carnali, of all carnall acts, might, as by way of question, write in the Margin, etiam à propriis conjugibus? from whence, by ignorance, or negligence of the Collectours, it might be put into the Text. Yet if it were so passed at first, and if it chance that any be so minded, (and some such there be) as to conceive the Canon to be pure and pious, and the intent thereof not to be neglected; they are to be advertised, that the boly dayes must be observed in the selfe-same manner: It was determined to, before, by the false Saint Austin. And somewhat to this purpose saith this Synod now, That all the greater Festivalls must with all reverence be observed and honoured: and that such bely dayes as by the Priests were bidden in the Congregation, Omnibus modis funt sustodiends, were by all wayes and meanes to be kept amongst them; that is, by all those wayes and meanes, which in the faid Canon were before remembred. In this, the Christian plainely out-went the Iow; amongst

Ap. Ainfw. in Ex.20,10.

Ca3.17.

amongst whose many superstitions, there is none such found, It's true indeed, the lewes accounted it unlawfull to marrie on the Sabbath day, or on the evening of the Sabbath, or on the first day of the weeke : left (fay the Rab. bins) they should pollute the Sabbath by dressing meate. Conformably whereunto, it was decreed in a Synod held in Aken, or Aquisgranum, Anno 833. nec nuptias pro ereverentia tanta folennitatis celebrari vifumeft, that in a reverence to the Lords day, it should no more be lawfull "to marrie, or be married upon the fame. The Jewes, as formerly wee shewed, have now by order from their Rab. bins, restrained themselves on their Sabbath day, from knocking with their hands, upon a table, to still a childe; from making figures in the aire, or drawing letters in the ground, or in dust and ashes, and such like niceties. And iome such teachers, Olaus King of Norway, had, no queflion met with, Anno 1028. For being taken up one Surday in some serious thoughts, and having in his hands a small walking sticke, hee tooke his knife and whitled it. as men doe fometimes, when as their mindes are troubled, or intent on businesse. And when it had beene told him, as by way of jest, how hee had crespassed therein against the Sabbath, hee gathered the small chippes together, put them upon his hand, and fet fire unto them, Ve vil. in fe ulcifceretur, qued contra divinum praceptum in-" sautus admissiffer; that so, saith Gram Zins, hee might re-"venge that on himselfe, which unawares hee had com-"mitted against Gods Commandements, CrantZius, it feemes, did well enough approve the follie: for in the enterance on this story, he reckoneth this inter alia virtutum fuarum praconia, amongst the monuments of his pictie, and fets it up as an especiall instance of that Princes Sanctitie. Lastly, whereas the moderne fewes are of opinion, that all the while their Sabbath lasts, the foules in bell have libertie to range abroad and are released of all their

Merceol. 1. 4.

torments: so, lest in any superstitious fancie, they should goi. ad Domini-have preheminence, it was delivered of the soules in Pur-cum. c. s.
gatory, by Petrus Damioni, who lived in Anno 1056. Do"minico die refrigerium pænarum babuisse, that every Lords
"day they were manumitted from their paines, and flutte"red up and downe the lake Avernus in the shape of
birds.

(3) Indeede the marvaile is the lesse, that these and such like lewish fancies, should, in those times beginne to shew themselves, in the Christian Church : considering that now some had begunne to thinke, that the Lords day was founded on the fourth Commandement; and all observances of the same, grounded upon the Law of GOD. As long as it was taken onely for an Ecclesiastical institution, and had no other ground upon which to stand, than the authoritie of the Church; wee finde not any of these rigours and nexed unto it. But being once conceived to have it warrant from the Scripture, the Scripture presently was ransacked; and whatsoever did concerne the old sewish Sabbath, was applied thereto. It had been ordered formerly, that men should be restrained on the Lords day, from fome kinde of labours, that so they might assemble in the greater numbers; the Princes and the Prelates both conceiving it convenient, that it should be so. But in these Ages there were Texts produced, to make it necessary. Thus (lotaire King of France, grounded his Edict of refraint from servile labours on this day, on the holy Scripture: quia hoc lex probibet, & facra Scriptura in omnibus contradicit, because the Law forbids it, and the holy Scripture contradicts it. And Charles the Great builds also on the selfe-same ground, Statuimus secundum quod i lege dominus pracepit, &c. Wee doe ordaine, ac-" cording as the LORD commands us, that on the " Lords day none prefume to doe any fervile businesse. Kk4

Thus finally, the Emperour Lee Philogophia, in Confirm tion to that purpose, of which more hereafter, declares shat he did to determine, feeundum quod Sp. Santto at 19 Soque infrients Apoltolis platuit, according to the Dietate of the Holy Ghoff, and the Apolites by him tutored. So alfo, when the Fathers of the Church had thought it requifite, that men should cease from labour on the Saturday in the afternoone, that they might be the better fitted for their devotions the next day; some would not reft, till they had found a Scripture for it. Observemen diem Dominicum fratres, ficut antiquis praceptum oft de Sabbato, &c. Let us observe the Lords day, as it is commanded : from even to even (hall ye celebrate your Sabbath. The 251. Sermon, inscribed de tempere, which I conceive to have beene writ about these Times, hath resolved it so. And laftly, that wee goe no further, the fuperflirious act of the good King Olans, burning his hand, as formerly was related, was then conceived to be a very just revenge upon himselfe, became hee had offended, although unawares, centra divinum Praceptum, against Gods Commandement. Nor were these rigorous fancies lest to the naked World, but they had miracles to confirme them. It is reported by Vincentius and Antoninus, that Anfregifilus, one who had probably preached fuch Doctrine, reftored a Milter by his power, whole hand had cleaved unto his Hatchet. as he was mending of his Mill on the Lords day : for now you must take notice, that in the Times in which they two lived, grinding had beene prohibited on the Lords day, by the Canon Lawes. As also how Sulpitius had cansed a poore mans hand to wither, onely for cleaving wood on the Lords day (no great Crime affuredly, fave that some parallell must be found for him, which gathered stickes on the former Sabbath:) and after, of his speciall goodnesse, made him whole againe. Of these, the first was made Arch-bishop of Burges, Anno 627. Sulpitius being successor unto him in his See; and, as it seemes too, in his power of working miracles. Such

mages .

Such minetes as these they who list to credit, shall sinde another of them in Gregorius Toroncosis, Maracul, 1, 1, 6. And some we shall hereafter meete with, when wee come to England; forged purposely, as no doubt these were, to countenance some new devile about the keeping of this day: there being no new Gospel preached, but must have mirracles to attend it, for the greater state.

(4) But howfoever it came to passe, that those source Princes, especially Lee, who was himselfe a Scholler, and Charles the Great, who had as learned men about him, as the times then bred; were thus perswaded of this day; that all reftraints from worke and labour on the fame, were to be found expreshin the Word of God: yet was the Church and the most learned Men therein, of another minde. Nor is it urterly impossible, but that those Princes might make use of some pretence or ground of Scripture; the better to incline the people to yeeld obedience unto those referaints, which were laid upon them. First, for the Church, and men of speciall eminence in the same, for place and learning, there is no question to bee made, but they were otherwise perswaded. Isidore Arch-bishop of Deeules Office Sevill, who goes highest, makes it an Apostolical fantion 1.1.19. onely, no divine Commandement; a day defigned by the Apostles for religious exercises, in honour of our Saviours refurrettion, on that day performed. Diem donnnicum Apostoli ideo religiosa solennitate sanxerunt, quia in eo redemptor noster à mortuis resurrexit. " And addes. sthat it was therefore called the Lords day, to this end "and purpose, that resting in the same from all earthly " Alls, and the temptations of the world, we might intend "Gods boly worship; giving this day due honour for the "hope of the refirrection, which we have therein. The same, verbatim, is repeated by Beda, lib. de Offic. and by Rabanno Maurus lib. de institut. Cleric. 1. 2. c. 24. and finally by Alexinus de divin. Offic. cap. 24. which plainely thewes that all those tooke it onely for an Apostolicall

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usage, an observation which grew up by custome, rather than upon commandement. Sure I am that Alcuinus, one of principall credit with Charles the Great, who lived a bout the end of the eighth Centurie, as did this Isidore, in the beginning of the leventh; faith cleerely, that the obfervation of the former Sabbath had beene translated very fitly to the Lords day, by the custome and confent of Chris stian people. For speaking how the Sabbath was accounted holy in the former times, and that the fewer refting thereon from all manner of worke, did onely give themselves to meditation and to feasting; he addes, cujus observationem mos Christianus ad diem dominicum competentius transfulit "the observation of the which, was by the custome of the

Homil. 18. poft. Penta.

Homil. in dieb. down.

" Christians, translated very fitly unto the Sunday. Where plainely mos Christianus, the custome of the Christians doth imply no precept, no order or command from the Apostles that it should be so; and much lesse any precept in the Old Testament which should still oblige. And fure I am, Rabanus Maurus speakes onely as by way of exhortation, as not being armed with any warrant, from the Apostles, or other Argument from Scripture: Where hee adviseth us, A vespera diei Sabbati usque ad verperam diei dominici, sequestrati à rurali opere & omni negotio, solo divino cultui vacemus : " That from the Eve on Saturday " untill Sunday night, being wholly sequestred from hus-" bandry and all other businesse, wee should devote our " felves to the service of God: Which are the selfe-same words in the Homilie de tempore ascribed to Austin. Where no man will prefume to fay that either reft from busbandry, and fuch other businesse; or the beginning of the Lords day on the Eve before, were introduced by any precept of the Apostles: considering how long it was, before either of them had beene used in the Christian Church. And so Hesychius Bishop of Hierusalem, who

flourished at the selfe-same time with Isidore, speakes of

In Levit. lib. 2. cap.

> it onely as a custome, or a matter of fact, descending by tradition

tradition from the Apofiles. Apoftolorum fequentes tradisonem, diem dominicum conventibus divinis foquestramus : which was the most that hee could say, for the originall thereof; indeed who could more? And as for Hidore him- Elymolog, I, 6. felfe whom the others followed it's cleere that they eftee- 6, 18. med the Lords day for no other, than a common holiday; by farre inferiour unto Easter. Pascha festivitatum omnium prima eft. The feast of Easter, is, faith he, the most principall Feast. Then followeth Pentecost, Epiphanie, Palme-Sunday, Maundie-sburfday; and in the last place, Dies dominicus, the Lords day: Which questionlesse hee had not placed in so low a roome, had he conceived it instituted by any precept, or injunction of those bleffed Spirits. So in a Councell held at Paris, Anno 829. it was determined positively, that keeping of the Lords day had no other ground than suffeme onely: and that this suffeme did descend ex Apostolorum traditione, immo ecclesia autoritate, at most from Apostolicall tradition, but indeede rather from the Anthoritie of holy Church. And whereas Courts of Law, or Law dayes; had formerly beene prohibited on this day, that so men might in peace and concord, goe to Church together : the feverall Councells, that of Friburg, Anno 895. and that of Erpford, Anno 932 though then the times were at the darkest; ascribe it not to any Law or Text of Scripture, but onely to the antient Canons. Secundum Sanctorum statuta patrum, faith the first, Can. 26. Secundum Canonicam institutionem, faith the second, Cap. 2. And howfoever fome have fayd that Alexander, Pope of Rome, of that Name the third, referres the keeping of the Lords day to Divine Commandement: yet they that looke upon him well, can finde no such matter. Hee faith indeede that both the Old and New Testament depute the seventh day to the rest of man: but for the keeping of it holy, both that and other dayes appointed for Gods publicke fervices, ecolefia

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the Churches order. Decret. 1.2. sit. 9. de feriis.cap. 3.
The like may bee affirmed also of reftraint from labour, that it is grounded onely on the authoritie of the Church, and of Christian Princes; how ever in some Regall and Imperial Edicts, there be some show or colour added from

the Low of GoD. (5) I say some shew or colour added from the Law of God. For as before I faid, it is not unterly impossible, but that those Princes might make use of some presence or thew of Scripture, the better to incline the people, to yeeld obedience unto these restraints, which were laid upon them. The Synod held at Mascon, and that in Auxo erre, both before remembred, exprelly had prohibited all workes of husbandry on this day: the former having added for inforcing of it, not onely Ecclesiastical consures, but corporall and cruill punishments. But yet this was not found enough to weane the people from their workes, their ordinary labours used before, upon that day; and it is no marvaile. The fower were hardly brought unto it, though they had heard G o n thundring from the holy mountaine, that they should doe no manuer of works upon their Sabbath: It being added thereunto, that who foever should offend therein, he should dye the death. And certainely it was very long, before that either Prince or Prelate, or both joyned together, with all their power and policie could prevaile upon them; either to lay ande their labours, or forbeare their Law dayes: as may appeare by many feverall Edicts of Emperours, Decrees of Popes, and Canons of particular Councels; which have successively beene made in restraint thereof. The Synod of Chalons, Anno 662. wherein were 44. Bishops, and amongst them S. Owen Arch-Bishop of Reane, concluded as had beene before, [non nova condentes, fed vetera renovantes] that on the Lords day no man should presume to sowe or plough, or reape, wel quicquid ad ruris culturam pertinet, or deale

.can. 18,

in any thing that belonged to bushandry and elis on paine of Ecclefiaficatt confure and correction. But when this did no good, Clastories the third of Frances of forthe Inbinken was who lot conthat Law) beginning with the Worth of God, and ending with a threate of fevere chaftifment dorh command the fame. Die dominico veme fervilla opera pra-Jumat facere, quia hoc lex probibet, & facra Scripenca in Leg. Acman, omnibes contradicit, as before was faid. 4 If any doe of in. 39. " fend herein, in case he be a bondma , lee him be foundly ap. Brisson. " baftingdord; in case a freeman, ler him bothrice admo-" nished of it; if he oftend agains, the third part of his " patrimony was to bee confidented; and finally, if there " prevailed not, he was to bee convented before the God " vernour, and made a Bondflave. So for the Realme of Germany, a Councell held at Dingalofinam in the lower Bavarian Anno 772. (the Towne is now called Despotfel, not farre from Lindaw) did determine thus. & Festo die " Solis, otio divino mentus, prophanis negocia abstinere, " upon the Sunday (fothey call it) let every man abitaine s from prophene imployments; and be incent upon Gods "worship; If any man shall worke his Care this day or " bulie himfelfe in any fuch like worke, jumenta ejia pub-" lica funta, bis Teeme shall presently bee sorfeited to the publike use : And if stubbornly they perfift to pro-" voke Gods anger, be they fold for Bond-men. So 42 ventine reports the Canon. And fornewhat like to this was High! 3. ordered by I beoderius King of the Bavarians, viza Si Ap. Biffon. m. quis dia deminicos &c. " If any man, upon the Lords days supra. " Thall youke his Oxen, and drive forthhis Waine, dex " trum haven perdat, his right hand Oxe shall be forth-" with forfeit; if he make Hay or carry it in; if he mowe "Corne or carry it in, let him be once or twice admoni-" shed; and if he amend not thereupon der him receive " no leffe than fiftie fripes. Yet notwithflanding all this care, when Charles the Great being King of France, had mastered Germany, which was 789. or thereabours there had.

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had been little reformation in this point amongst them. Therefore that Prince first published his own Regall Edict, grounding himselfe seundum quod in lege pracepit dominus, upon the Prescript of Gods Law; and there commands, that all men doe abstaine from the workes of Husbandry. Which Edict fince it speakes of more particulars, at that time prohibited, wee will speake more thereof anon, That not prevailing, as it seemes, hee caused five severall Synods to bee assembled at one time, Anno 813. at Ment ?, at Rhemes, at Tours, at Chalons, and Arles: in all of which it was concluded against the Husbandman; and many others more, as we shall see in the next Section. And yet wee finde fome grudging still of the old disease; as is apparant by a Synod held at Rome, Anno 826 under Eugenius the second, chap. 30. another in the same place, Anno 853. under Lee the fourth, Can. 30. the like in that of Compeigne, held by Alexander the third, what time he lived an exile in the Realme of France. So for restraint of Law-dayes, or Courts of judgement, those chiefly that determined of mens lives; it was not brought about in thele Westerne parts, without great difficultie. Witnesse, besides the severall Imperial Edicts before remembred, Conc. Mogunt. Anno 813. Can. 37. Rhomenf. Can. 35. Turonenf. Can. 40. Arelatenf Can. 16. being foure of those Councels which were called by (harles, as before was said : as also that of Aken, Anno 836. Can. 20. And though it was determined in the Roman Synod under Lee the 4. that no suspected person should receive judgement on that day; a clause being added in the Canon, legibus infirmari judicium eo die depromptum, that all Acts sped upon that day, were voyd in Law: yet more than 300. yeeres after it was so resolved of, was Alexander thethird, in Councell of Compeigne before remembred, enforced particularly to revive it, and then and there to fet it downe, Ne aliquis ad mortem vel ad pænam judicitur, that no man should upon that day bee doomed to death, or otherwise condem-

that t

ned unto bodily punishment. So, difficult a thing it was to weane the people from their labours, and other civill businesse, unto which they had beene accustomed; there being nothing to inforce or induce them to it, but humane authoritie.

(6) On the same reason; as it seemes, Leo Phil Sophus Emperour of Constantinople, did make use of Scripture: when in conformitie with the Westerne Churches, hee purposed to restraine the workes of Husbandry, on that day, which till his time had beene permitted. The Emperour Constantine had ordeined, as before was shewne, that all Artificers, and fuch as dwelt in Cities, should on the Surday leave their Trades: but by the same Edict gave licence to the Husbandman to pursue his businesse, aswell upon that day, as on any other. But contrary, this Leo, fuenamed Philosophus (heebegan his reigne Anno 886.) grounding himselfe, for so hee tells us, on the authoritie of the Holy Ghoff, and of the Apostles; (but where hee found that warrant from the Holy Ghoft, and from the holy Apofiles, that he tels us not) restrained the Husbandman from his worke, as well as men of other callings. Nicephorus Ecel. Hift. L. 151 mistakes the man, and attributes it to the former Leo, 6. 22. whom before we spake of in our 4. Chapter. Que tempore primus etiam. Les confitutione lata, ut dies dominicus ab omnibus at sque labore omni, per etium transigeretur, festusque & venerabilis eset, quemadmodum & divis Apostolis visum eft, pracepit. At this time did the Emperour Leo fire fet out his Law, " That the Lords day should be of all men " spent in rest, without any labour, that it should be an holy " and a festival day as it seem'd good to the Apostus. Where the last clause, together with the substance of the Edict, make the matter plain, that he mistook the man, though he hit thebusines: the former Leo using no such motive in al his Edict. But take it from the Emperor himselfe, who having told us Consit. 544 ... " first that the Lords day was to be honored with rest from-"labour, addes next, that he had seene a Law, (he meanes" that of Conftantine) que non omnes fimul operari prohiber. " dos, nonnullo que mis operentur, indulgendam cenfuit, which having not restrained all workes but permitted fome, did upon no fufficient reason, dishonour that for facred day. Then followeth, Statusmus nos etiams, quod Sp. Santto ab opfoque inftitutis of postolis placuit, ut omnes in die facro, oc. a labore vacent. Neque Agricole, oc. " It is our will, faith hee, according to the true meaning " of the Holy Ghost, and of the Apostles by him directed, that on that facred Day, whereon wee were refored unro our integritie, all men should rest them-4 felves, and surcease from labour : neither the Husst bandmen nor others, putting their hand, that Day, " to prohibited worke. For if the lewes did so much re-" verence their Sabbath, which onely was a shadow of ours; are not wee which inhabit Light and the "Truth of Grace, obliged to honour that day which the " LORD hath honoured, and hath therein delivered us, " both from dishonour and from Death?" Are not wee " bound to keepe it fingularly and inviolably, fufficient-" ly concented with a liberall grant of all the reft; and " not encroaching on that one, which Go p hath chosen " for his fervice? Nay, were it not a wretchlesse sligh-" ting and contempt of all Religion, to make that Day " common; and thinke that we may doe thereon, as wee a doe on others. So farre this Emperour determines of it first, and disputes it afterwards, I onely note it for the close, that it was neere 900. yeeres from our Saviours Birth, if not quite so much, before reftraint of Husbandry, on this day, had beene first thought of in the East: and probably being thus restrained, did finde no more obedience there, than it had done before in the Westerne parts.

(7) As great a difficultie did it prove to restraine other things in these times projected, although they carried it at the last. The Emperour Constantine had before commanded.

CHAP. 5. manded, that all Artificers in the Cities should furcesse from labour, on the Lords day; aswell as those whom hee imployed in his feates of justice : and questionlesse hee found obedience answerable to his expectation. But when the Westerne parts became a prey to new Kings and Nations; and that those Kings and Nations had admitted the lawes of Christ: yet did they not conceive it necessary, to submit themselves to the lawes of Constantine, and therefore followed their imployments, as before they did. And so it stood untill the time of Charles the Great, who in the yeere 789, published his Regall Edict, in this forme that followeth. Statumm, fecundum quod & in lege dominus pracepit, &c. "We doe ordaine, according in Light. Aquis-" doe any servile worke on the Lords day. This in the generall had beene before commanded by his Father Pepin, in the Conncell holden in Franti; but hee now explicates himselfe in these particulars.] That is to say, " that neither men imploy themselves in workes of " Husbandry, in dreffing of their Vines, ploughing their " Lands, making their Hay, fencing their grounds, grub-" bing or felling Trees, working in Mines, building of " Houses, planting their Gardens, nor that they pleade that day, or goe forth on hunting: and that it be not law-" full for the women, to weave, or dresse Cloth to make " Garments, or Needle-worke, to card their Wooll, beat " Hempe, wash cloathes in publike, or sheere Sheepe: " but that they come unto the Church, to divine Service, " and magnifie the Lord their God, for those good things " which on that Day he hath done for them. After confidering with himselfe that Faires and Markets on this day, were an especiall meanes to keepe men from Church; hee fer out his Imperiall Edict, De rundinis contedendis, as to

prohibit Faires and Markets, as my Author tells me. Nor did he truft so farre, to his owne Edictias not to strengthen it, (as the times then were) by the authority of the Church,

and therefore caused those five Councels before remembred, to bee aftembled at one time: in force of which it was determined against all fervile workes, and Law-dayes. as also ut mercatus in iis minime sit, that no Markets should be kept upon them; Concil. Mogunt. Can. 37. Ne mencata exerceant, Rhimen f. Can. 35. and fo in those of Tours, 40. and Arles 16, That of Chalons which was the fifth, did onely intimate, that whereas the Lores day had beene much neglected, the better keeping of the fame was to be established authentica constitutione, by some Authenticall constitution of the Emperour himselfe. But whatsoever care this Emperour tooke, to fee his will performed, and the Lords day fanctified; it seemes his successour Ludivieus was remisse enough: which being found, as found it was, the people fell againe to their former labours; ploughing and Marketting and Law-dayes, as before they did. The Councell held at Paris, Anno 829. which was but fixteene yeeres after the holding of the aforesaid Synods, much complaines thereof : and withall addes. that many of the Prelates affembled there, knew both by fame and by their own proper knowledge, Quosdam in hoc die ruralia opera exercentes, fulmine interemptos, that certains men following their Husbandry on that " day, had beene killed with Lightning; and others with " a strange convulsion of their joynes, had miserably pe-" rished: whereby say they, it is apparant, that Go p was very much offended, with their to great neglett of es that boly day. Rather with their to great neglect of their Superiours; in that, nor Declaration of their King, nor Conflitution of the Church, could worke fo farre upon . them, as to gaine obedience, in things conducing to Gods fervice. Had working on that day beene so much offensive in the sight of God; likely it is, wee might have heard of some such judgements, in the times before ! but

being not prohibited, it was not unlawfull. Now being made unlawfull, because prohibited, Go p smote them

C41. 50.

Concil. Parifica. 1, 1,6.50.

for their frequent workings, at times which were defigned to another ule; not in relation to the day, but their disobedience. Therefore the Councell did advise that fir t of all the Priefts and Prelates, then that Kings, Princes, and all faithfull people, would doe their best endeavour for the restoring of that day to its antient lustre; which had so foulely beene neglected. Next they addressed themselves particularly, to Ludovicke, and Lotharius, then the Roman Emperours; Ut cunctis metum incutiant, that by some sharpe injunction, they would strike a terrour into all their Subjects, that for the times to come, none should presime to plough, or hold Law-dayes, or Market, as of late was used. This probably occasioned the said two Emperours, 853. to call a Synod at Rome, under Leo Syn. Rom. Can, the fourth: where it was ordered more precisely, than 30. in former times, Ut die Dominica nullus audeat mercationes, nee in cibariis rebus, aut qualibet opera rustica facere, " that no man should from thenceforth dare to make any " Markets on the Lords day, no not for things that were " to eate; neither to doe any kinde of worke that belong-" ed to Husbandry. Which Canon being made at Rome, confirmed at Compeigne, and afterwards incorporated. as it was, into the body of the Canon Law (whereof fee Decretal, L. 2. tit. 9. de feriis cap. 2.) became to bee admitted, without further question, in most parts of Christendome : especially when the Popes had attained their height, and brought all Christian Princes to bee at their devotion For then the people, who before had most opposed it, might have justly faid, Behold two Kings food not a Kingsto. before him, bow then shall we stand? Out of which consternation all men presently obeyed, Tradesmen of all forts being brought to lay by their labours: and amongst those, the Miller, though his worke was easiest, and least of all required his presence. Nec aliques à vespera diei Sabbati, ufque ad vefperam dies dominica, ad molendina aquarum vel ad aliqua alia molere audear. So was it ordered in the

CHAP. 5. the Councell of Angeirs, (of which fee Bochellow) Anno 1282. wherein the Barber also was forbidden to use his

Trade. (8) Yet were not those restraints so strict, as that there was no liberty to be allowed of either for bufinefic or pleasure! A time there was for both, and that time made use of : there being in the Imperial Edicts, and Confitutions of the Church, yea and the Decretals of the Popes, many refervations, whereby, the people might have liberry to enjoy themselves. They had beene else in worse condition, than the Jewes before. In the Edict of Charles the Great before remembred, though otherwise precise enough, there were three severall kindes of carriages, allowed and licenced on the Lords day: i.e. Hortalia carra, vel viltualia, vel fi forte neceffe erit corpu cujustibet ducere ad sepulchrum; that is to says carriage of gardening ware, and Carts of victuals, and fuch as are to carry a dead Corps to buriall. So faith the Edict, as it is reported by the Magdeburgians, Cent. 8. cap. 6. But in-Bochellus I have met with another reading, " For hee, "instead of tria carraria opera, which wee have rendredet three kindes of Carriages; doth seade carnalia opera, " three kindes of fecular or carnall businesses : and then " instead of carra horsalia, Carts of gardening ware; c carra hostilis, which I conceive to bee opera hostilia, " actions belonging to the Warres in time of hostilitie. "This last perhaps more probable, because it is forbidden " in the Law it selfe, Ne quis hortum laboret, that men for-" beare gardening upon the Sunday. So Theodulphus Aurelianensis, who lived about the yeere \$36. having first put it downe for a positive Rule, that the Lords day ought with fuch care to bee observed. Ut preter orationes & miffarum folennia, & ca que ad vefcendum pertinent, nil alind fiae; "that besides Prayers and hearing Masse, and such things as belong to 4 food, there is directly nothing that may bee done

admits ...

Bochel. 1.4. W.10.

> Ephap Ribl. Paper.

admits of an exception, or a refervation. Nam fi necessit tas fueris navigandi vel itinerandi, licentia datur. " For " if (faith he) there be a necessary occasion, either of set-" ting fayle, or going a journey; this may bee allowed " of; in case they pretermit not Make and Prayers. This I finde extant as a Canon of the 6. Generall Councell holden in Confrantinople; but fince both this and all the rest of the same stampe, (there are nine in all) are thought not to belong of right unto it; I have chose rather to referre it to this Theodulphan, though a private man; amongst whose workes I finde it in the great Bibliotheca Patrum. Tom. 9. Thus in a Synod held at Coy, within the Realme and Diocesse of Oviedo, Anno 1050. it was decreed, That all men should repaire to Church on the Lords day, and there heare Matins, Masse, and other the canonicall houres; as also, Opus servile non exerceant, Tit. 6. nec feltentur it mera, that they should doe no fervile worke, nor take any journey. Yet with exceptions foure or five, namely unlesse it were for devotions sake, or to bury the dead, or to visit the sicke; or finally pro secreto regis, vel Saracenerum impetu, on special bufinesse of the Kings, or to make head against the Saracens. The King was much beholding to them that they would take such care of his State affaires : more than some Princes might be now, in case their businesse were at the disposing of particular men. So had it beene decreed by feverall Emperours, yea and by severall Councels too: which for the East parts was confirmed by Emanuel Commensus the Easterne Emperour, Anno 1174. of to autois imanifely minus mipostos ois to Suggictor, " that all accesse to the Tribunal should be " quite shut up; that none of those who sate in judgement " should fit on any cause that day. Yet this not abso-: Intely, but of un Carralle pour oineroming Erro, il deal nue, &c. " unleste the King shall please on any new emergent cause, " as many times bufineffe comes unlooked for, to appoint it otherwise. Thus also for the workes of labour, fishing LI 3

had been restrained on the Lords day, as a toylesome Act; and on the other boly dayes, as well as that : yet did it please Pope Alexander the third, (he entred on the chaire Decret 12.111.9. of Rome, Anno 1.160.) to order by his Decretall, that on the Loros day and the reft, it might be lawfull unto those who dwelt upon the Coast, Si halecia terra inclinarini, corum captionising ruente necessitate, intendere ; tofet them. selves unto their fishing, in case the Herring came within their reach, and the time was leasonable. Provided that they sent a convenient portion, unto the Churches round about them, and unto the poore. Nay even the workes of handycrafts were in some fort suffered. For whereas in the Councell of Laodicea, it was determined, that men should rest on the Lords day, and rair ippozerous auter, from all their handy worke, and repaire to Church. Balfamon tells us in his Gloffe, that to it was resolved amongst them, in drayrations, not absolutely; but in Mrann of most, if with conveniencie they could. For still, faith he, (hee lived in Anno 1191.) in case men labour on that day, in merias, & dans mids avayous, either because of want or any other necessitie, they are held excusable. Lastly, chron, Aeditui. whereas Pope Gregory the 9. had on the Sundayes and the boly dayes, commanded ut homines & jumenta omnia quiescant, that there should be a generall restraint from labour, both of man and beaft: there was a refervation also, Nife urgens necessitas inftet, vel nisi pauperibus, vel ecclesia gratis fiat; unlesse on great necessity, or some good Office to be

In Con. 19.

Concil. Land.

done unto the poore, or to the Church. (9) Nor were there refervations and exceptions onely in point of bufinesse, and nothing found in point of practise; but there are many passages, especially of the greatest perfons, and most publike actions, left upon record; to let us know what libertie they affumed unto themselves, as well on this day as the reft. And in such onely shall I instance, and as being most exemplary: and therefore most condusing to my present purpose. And first wee reade of a great

battaile,

battaile, fought on Palme-Sunday, Anno 718. betweene Aventine Hill. Charles Martell, Grand mafter of the boufhold to the King 1.3. of France, and Hilpericus the King himfelfe; wherein the victory fell to Charles: and yet we reade not there of any great necessitie, nay of none at all, but that they might, on both sides, have deferred the battaile, had they conceived it any finne, to fight that day. Upon the Sunday before Lent, Baron. Amo 835. Ludovick the Emperour, furnamed Pins, or the godly, together with his Prelates, and others, which had been present with him at the assembly held at Theonville; went on his journey unto Met ? . nor do we find that it did derogate at all, from his name, and piety. Upon the Sunday after Whit sontide, Anno 844. Ludowick, sonne unto Lotharins the Emperour, made his solemne entrance into Rome: the Roman Citizens attending him with their Flagges and Enfignes; the Pope and Clerry flaying his comming in S. Peters Church, there to entertaine him, Upon a Sunday, Amo 1014. Henry the Emperour, duodecim fenatoribus vallatus, environed with 12. of the Roman Senatours, came to Dity arms Hill. S. Peters Church, and there was crowned, together with 17. his wife, by the Pope then being. On Easter day, in ipsa die paschalis solennitatis, Anno 1027. Conrade the Emperour was solemnely inaugurated by Pope John; Canutus Otho Frifing biff. King of England, and Rodolph King of the Burgundians, 1.6.6.29. being then both present: and the next Sunday after began his journey towards Germany. Upon Palme Sanday, Urspergens. Anno 1034. Wibert, Arch-bishop of Ravenna, was solemn- Chronday after, being Easter day, Henry the third Imperiali dignitate sublimatus est, was crowned Emperour. On Passion Sunday, Anno 1148. Lewis the King of France afterwards Canonized for a Saint, made his first entrie into Hierusalem with all his Army; and yet wee reade not any where, that it was laid in barre against him, to put by his Sainting; as possibly it might be now, were it yet to doe. What should I speake of Councells on this day LIA

affembled, as that of Chartres, Anno 1146. for the recovery of the boly Land; of Tours, on Trinstie Sunday, as we call it now, Anno 1164. against Ottavian the Pseudo-Pope; that of Ferrara, upon Passion Sunday, Anno 1177. against Frederick the Emperour; or that of Paris, Anne 1226. fimmoned by Stephen then Bishop there, on the fourth Sunday in Lent, for the condemning of certaine dangerous and erroneous positions, at that time on foote. I have the rather instanced in these particulars, partly because they hapned about these times, when Prince and Prelate were most intent, in laying more and more restraints upon their people, for the more honour of this day: and partly because being all of them publicke actions, and such as mooved not forwards but by divers wheeles; they did require a greater number of people to attend them. And howfoever Councels, in themselves, bee of an ecclefialticall nature; and that the crowning of a King in the Act irfelfe, be mixed of facred and of civill: yet in the traine and great attendance that belongs unto them. the pompe, the triumphes, and concourse of so many people, they are meerely fecular. And fecular although they were, yet wee may well perswade our selves, that neither Actor or Spectatour, thought themselves guiltie, any wife, of offering any the least wrong to the Lords. day: though those solemnities, no question, might without any prejudice have beene put off to another time. No more did those, who did attend the Princes before remembred, in their magnificent entries into Rome, and Met?; or the other military entrance into Hierufatem : which were meere Secular Alls, and had not any the least mixture, either of Ecclesiasticall or sacred Nature.

(10) For Recreations in these times, there is no question to be made, but all were lawfull to be used on the Lords day, which were accounted lawfull upon other dayes, and had not beene prohibited by authoritie: and wee finde

none

none prohibited, but dancing onely. Not that all kinde of dancing was by Law restrained: but either the abuse thereof, at times unfeafonable, when men should have beene present in the Church of God; or else immodelt, shameleffe dancings; fuch as were those, against the which the Fathers did inveigh to sharpely, in the Primitive times. In reference to the first, Damascen tells us of some men, Parallellorum, who onely wished for the Lords day, ut ab opere feriati lib. 3. cop. 47. vitis operam dent, that being quitted from their labours, they might enjoy the better their finfull pleasures. " For " looke into the streets (saith he) upon other dayes, and " there is no man to be found; Die Dominico egredere, et atque alios cisbara canentes, alios applaudentes, & sal-" tames, de. But looke abroad on the Lords day, and " you shall finde some singing to the Harpe, others ap-" plauding of the Mulicke; some dancing, others jeering se of their Neighbours, alios denique luctantes reperies; " and some also Wraftling. It followeth; Praco ad Era clesiam vocat ? omnes segnitie torpent, & moras nectunt : " (ithara aut tuba personuit? omnes tanquam aliis ina fruits current. Doth the Clarke call unto the Church? " they have a feaver-lurdane, and they cannot flire: co Doth the Harpe or Trumper call them to their Pa-" stimes? they flie, as they had wings to helpe them. . They that can finde in this a prohibition, either of Muficke, Dancing, publike Sports, or man-like Exercises, fuch as Wrastling is, on the Lords day; must certainely have better eyes than Lyncons, and more wit than Oedipus. Plainely they prove the contrarie, to what some alleage them; and shew most clearely, that the Recreations there remembred, were allowed of publikely: otherwise, none durst use them, as wee see they did, in the open freeres. Onely the Father feemes offended, that they preferred their Pastimes, before their Prayers; that they made little or no haste to Church, and ranne upon the : spurre to their Recreations : that where Gods publike fervice ac

ter, on spare times, mens private pleasures; these had quite changed the course of nature, and loved the Lords day

there

more for pleasure, than for devotion. This is the most shat can be made, from this place of Damascen: and this makes more for Dancing, and fuch Recreations, than it doth against them; in case they be not used at unfitting houres. Much of this nature, is the Canon produced by fome, to condemne Dancing on the Lords day, as unlawfull utterly: Which being looked into, condemnes alone immodest and unseemely Dancings; such as no Canon could allow of upon any day, of what name foever. A Canon made by Pope Eugenius, in a Synod held at Rome, Anno-826. what time both Prince and Prelates did agree together, to raise the Lords day to as high a pitch, as they fairely might. Now in this Synod there were made three Canons, which concerne this Day: the first, prohibitive of Businesse, and the workes of Labour; the second, against. Processe, in Causes criminall; the third, ne mulieres Festis diebus vanis ludis vacent, that women doe not give themselves, on the boly dayes, unto wanton Sports: and is as followeth. Sunt quidam, & maxime mulieres, qui Festis & facris diebus, &c. " Certaine there are, but chiefely " women, which on the holy dayes, and Festivals of the " bleffed Martyrs, upon the which they ought to rest, " have no great lift to come to Church, as they ought to " doe; sed balando, & surpia verba decantando, &c. but " spend the time in Dancing, and in shamelesse Songs, " leading and holding out their Dances, as the Pagans " used, and in that manner come to the Congregation. "These, if they come unto the Church with few sinnes about them, returne backe with more: and therefore

" are to be admonished by the Parish Priest, that they must onely come to Church, to say their Prayers; of fuch as doe otherwise, destroying not themselves " alone, but their neighbours also. Now in this Canon,

Can.35.

than of the other.

CHAP. 5. there are these three things to bee considered : First, That these women wied not to come unto the Church, with that sobrietie and gravitie which was fitting, as they should have done; but Dancing, Singing, Sporting, as the Pagans used, when they repaired unto their Tem. ples: Secondly, That these Dancings were accompanied with immodest Songs, and therefore as unfit for any day, as they were for Sunday: and thirdly, That these kinde of Dancings were not prohibited on the Lords day onely, but on all the boly dayes. Such also was the Canon Decret. pars 2. of the third Councell of Toledo , Anno 589. which , de Confectat, afterwards, became a part of the Canon Law; though, Diffinel 3. by the over-fight of the Collector, it is there fayd to be the fourth: and this will make as little to the purpole, as the other did. It is this that followeth: Irreligiofa consuctudo est, quam vulgus per santtorum Solennitates & Fostivisates agere consuevit. Populi qui Divina Officia debent attendere, saltationibus turpibus invigilant, Cantica non folum mala canentes, sed et am. Religiosorum. Officiis perstrepunt. Hoc enim ut ab omni Hispania T the Decrete reades ab omnibus Provinciis] depellatur, Sacerdotum ac Indicum a Santo Concilio cure committitur. " There is an irreligious Custome staken up by the common people, that on the Festi-" vals of the Saints, those which should be attent on " Divine Service, give themselves wholly to lascivi-" ous and shamelesse Dances : and doe not onely sing " unfeemely. Songs, but disturbe the Service of the " Church. Which mischiefe, that it may be soone re-" mooved out of all the Countrey, the Councell leaves " it to the care of the Priests and Judges. Such Danees, and imployed to fo bad a purpose, there is none could tolerate; and yet this generally; was upon the holy dayes, Saints dayes I meane, as well as Sundayes: Whereby wee fee, the Church had no lefte care of one

(II) And

Can.66.

Can . 77.

(11) And so indeed it had, not in this alone, but in all things elfe : the boly dayes, as wee now distinguish them, being in most points equall to the Sunday; and in fome, fuperiour. Lee the Emperour, by his Edict, had thur up the Theater, and the Cirque or Shew-place, on the Lords day. The like is willed expressely, in the fixt generall Councell holden at Constantinople, Anno 692. for the whole Easter weeke. Nequaquam ergo bis dieben, equerum cursus, vel aliquod publicum fiat speltaculum; That neither Horse-Races in the Cirque, or any other publique Shewes, be performed therein. So the Canon hath it. The Emperour Charles restrained the Husbandman and the Tradef-man, from following their usuall worke on the Lords day. The Councell of Meaux, [Meldeafe in the Latine Writers] Anno 840. doth the same for the faid Easter weeke, and in more particulars : it being ordered by that Synod, that men forbeare, during the time above remembred, ab omni opere Rurali, Fabrili, Carpentario, Gynaceo, Camentario, Pictorio, Venatorio, Forenfi, Mercatorio, Audientiali, ac Sacramentis exigendis; " from Husbandry, the Craft of Smiths, and Carpenters, " from Needle-worke, Cementing, Painting, Hunting, " Pleadings, Merchandize, Cafting of Accompts, and from taking Oathes. For matters of another nature, the Benedictines had but three Messe of Pottage, upon other dayes : die vero Dominico, & in pracipuis Festivitatibus; but on the Lords day, and the principal Festivals, a fourth was added; as faith Theodoware the Abbot, in an Epistle to Charles the Great. So also Law-Suites, and Courts of Judgement, were to be layd afide, and quite shut up on the Lords day; as many Emperors and Councels Conc. Triburiens had determined severally. The Councell held at Friburg,

Can. 26.

Anno 895. did resolve the same, of holy dayes, or Saints dayes, and the time of Lent. Nallus omnino secularis diebus Domiwieis, vel Sanctorum in festis, sen Quadragesima, aut jejuniorum,placitum habere,sed nec populum illo prasumat coercere:

ec Let

"Let not the Socular Judge profume to hold any Plea, or " Law-day, either upon the Lords day, or Festivals of the " Saints, or in the time of Lent, or anytime of publique " fast; nor force the people on the same to be assembled: as the Canon goeth. The very same with that of the Councell of Erford, Anno 932. cap. 2. But what need private and particular Synods be produced, as witnesses herein, when wee have Emperours, Popes, and Patriarkes, to affirme the same. To take them in the order in which they lived; Photins, the Patriarke of Constantino- Ap. Baffam.tity. ple, Anno 858. thus reckoneth up the Festivals of espe-cap.t. ciall note, viz. " Seven dayes before Eafter, and feven " dayes after Christmas , Epiphanie , & i fu mabes ter anoer solver, if it weared, the Feast's of the Apostles, and the Lords " day. And then he addes, if is ruis mentiones sipieen in sia " mainu, in d'un riseme, that on those dayes, they neither " fuffer publike Shewes, nor Courts of Justice, Emannel Commenus next, Emperour of Constantinople, Anno 1 174. Ostrilouer ineiras eiras ror fueçõe res americas, &c. " Wee Ap Balfam. " doe ordaine, faith hee, that these dayes following be ex-" empt from labour, vi7, the Nativine of the Virgin a Mary, Holy-Rood day, (and so hee reckoneth all the " rest, in those parts observed) together with all the " Sundayes in the yeere; and that in them, there be ... not any accesse to the Seats of Judgement. The like Pope Gregorie the ninth , Anno 1 22 8 determineth im Lib. 2. in, de Fethe Decretall; where numbring up the boly dayes, heeris, cop. 5. concludes at last, That neither any Processe hold, nor Sentence bee in force, pronounced on any of those dayes, though both parts mutually should consent unto it. Confentientibus etiam partibus, sec Processus babitus teneat, nec Sententis quem contingis diebus bujusmodi promulgari. So the Law relotves it. Now, left the Feast of Whitfortide might not have some respect, as well as Easter; it was determined in the Councoll held at Engelbeim ; Anno 948. That Munday, cap. 61. Tuefday ...

Part

CHAP. 5.

Volseigens. Chronic.

" Tuefday, wednesday in the Whit fun-weeke I won minus ce quam dies Dominions folemester honorentar, Thould no " leffe folemnely be observed, than the Lords day was. So, when that Otho, Bishop of Bamberg, had planted the Faith of (briff in Pomerania, and was to give account thereof to the Pope then being; hee certifieth him by his Letters, Amo 1124. That having christned them, and built them Churches, hee left them three Injunctions for their Christian carriage. First, That they eate no flesh on Fridayes; secondly, That they rest the Lords day, ab omni opere malo, from every evill worke, repairing to the Church for religious duties: and thirdly; Santto-Pum folennitates cum vigilis omni diligentia observent; that they keepe carefully the Saints dayes, with the Eves attendant. So, that in all these outward matters, wee finde faire equalitie; fave that in one respect, the principall Festivals had preheminence above the Sunday. For , whereas Fishermen were permitted , by the Decretall of Pope Alexander the third, as before was faid, Diebns Dominicis & aliis Festis , on the Lords day and other boly dayes, to fish for Herring, in some cases; there was a speciall exception of the greater Festivals, Praterquam in majoribus anni folennitatibus, as the order was. But not to deale in generals onely; Isidore, Arch-bishop of Sevill, in the beginning of the seventh Centurie, making a Catalogue of the principal Festivals, beginnes his Lift with Eafter, and ends it with the Lords day; as before wee noted, in the fifth Section of this Chapter. Now, left it should be thought, that in facred matters, and points of substance, the other holy dayes were not as much regarded, as the Lords day was ; the Councell held at Mens? , Anno 813. did appoint it thus; That if the Bishop were infirme, or not at home, Non desit tamen diebus Dominicis, & Ftstivitatibus, qui Verbum Dei pradicet, juxta quod populus intelligat; yet there should still be some to preach Gods Word

Word unto the people, according unto their capacities, both on the Lords day, and the other Pestivals. Indeed, why should not both be observed alike; the Same dayer being dedicated unto God, as the Lords day is; and franding both of them on the fame authoritie: on the authoritie of the Church, for the particular infitution & on the authorisis of Gods Law, for the generall warrant. It was commanded by the Land and whiteen in the heart of man by the Penne of A mure, that certaine times should bee appointed for Gods publicks worship the choycing of the times, was left to the Churches power; and thee defigned the Saint edayes was thee did the Lords; both his, and both allosted to his fervice onely! This made Saint Bennard ground themals, the Lords Serm. 3. Super day, and the other boly dayes s on the fourth Comman. Salve reg. dement; the third, in the Account of the Church of Rome. Spirituale obsequium Dea prabetur in observantia santtarum folennitatum , unde tertium Praceptum contexitur : Observa diem Sabbate , i. C. in facris feriis te exerce. " There is, faith hee, a firitual firvice due to God, in "the observation of the holy solemities, from whence " the third Commandement was given: Observe the Saba bath day , is e exercise the felle in the holy Festivals. " as thou oughted to doe. So Saint Bernard in his third Sormon, Super falve Regina. 100) 501 (110) . 1101

(12) The Lords day, and the boly dayes, or Saints dayes, being of fo neere a kinne; wee must next see, what care was taken by the Church, in thefs prefent Ages, for fullowing them, work the Lord. The times were certainely devour; and therefore the lefte question to be made, but that the body dayer were employed as they ought to bee ; in hearing of the Word of God, tecciving of the Sacramenes, and pouring forth their prayers unto him, The fixe Generalle Countell holden at Constantinople a appointed in That there to whom the Cure of the Church was trufted, should on all ?

all dayes, iguitar in mis meiazais, especially on the Lords day, instruct the Clergie and the people, out of the holy Scripture, in the wayes of godlineffe. Ifay the Clergie and the people : for in these times, the Revenue of the Church being great, and the Offerings liberall; there were, belides the Parofh Proeft, who had Cure of Soules, many affifting Ministers; of inferiour Orders , which lived upon Gods holy Altar. Somewhat to this purpole, of preaching every Sunday, yea, and Saints dayes too, in the Congregation, we have seene before established in the Councell at Mens 7, Anno 817. So for receiving of the Sacrament: whereas fome would that it should be administred every day, fingulis in anno diebus, as Bertram hath it, lib. de corp. & fangu. Christi : Rabanus Maurus, who lived 824. leaves it as a thing indifferent; advising all men notwithstanding, in case there be no lawfull let, De Sermon, pro- to communicate every Lords day. Quotsdie Eucharistia

De Sermon. pro-

C48.21.

communionem percipere nee vitupero nee laudo, omnibus tamen Dominicis diebus communicandum bortor, si tamen mens in affectu peccandi non sit, as his words there are. And whereas this good custome had been long neglected, it was appointed, that the Sacrament should be administred every Lords day, by the Councell at Aken, Anno 836, We forte qui longe est a Sacramenti quibus est redemptus, esc. "Least, saith the Councell, they which keepe so much distance from the Sacraments of their redemption on, be kept as much at distance from the fruition of their salvation. As for the boly dayes, or Saints dayes, there needed no such Canon, to enjoyne on them the celebration of the Sacrament, which was annexed to them of course. So likewise for the publike Prayers, besides what scatteringly hath beene said in former places, the Councillant of the Sacrament said in former places, the Councillant said the course said in former places, the Councillant said the councillant said

Come. Friburiens. cell held at Friburg, Anno 895, hath determined thuse Can. 26. Diebus Dominicis & sanctorum Festis, vigilis & orationibus insistendum est, & ad missas cuilibes (bristiano cum oblationibus currendum; "That on the Lords day, and the

Festivals

" Festivals of the Saints, every Christian was to be intent " upon his devotions, to watch and pray, and goe to Make, " and there make his offering. Its true, the Service of the Church being in the Latine; and in those times, that Language being in some Provinces quite worne out; and in fome others, growne into a different Dialett, from what it was : that part of Gods worship , which was publicke Prayer, served not so much to comfort, and to edification, as it should have done. As for the oneward adjuncts of Gods publicke fervice, on the Churches part, the principall was that of Muficke; which, in these Ages, grew to a perfect height. Wee shewed before, that worall Musicke in the Church, is no lesse ancient than the Liturgie of the Church it selfe: which, as it was begun in Ignatius time, after the manner of Plaine-Song, or a melodious kinde of pronunciation, as before was faid; so, in S. Austins time, it became so excellent, that it drew many to the Church: and consequently, many to the Faith. Now, to that worall Musicke which was then in use, and of which formerly wee spake; it pleased the Church, in the beginning of these Ages, to adde Instrumentall: the Organ being added to the Voyce, by Pope Vitalian, Anno. 652. almost 1000. yeeres agoe, and long before the aberration of the Church from its priftine pietie. And certainely, it was not done without good advice: there being nothing of that kinde more powerfull, than Melodie both Vocall and Instrumensall, for rayling of mens hearts, and sweetning their affections towards God: Not any thing, wherein the Militant Church here on Earth, hath more refemblance to the Church in Heaven Triumphant; than in that facred and harmonious way of finging prayle and Allelujabs to the Lord our God; which is, and hath of long beene used, in the Church of Christ.

(13) To bring this Chapter to an end: in all that hath beene said, touching the keeping of the Lords day, wee finde not any thing like a Sabbath; either in the practice

CHAP. 50 of the Church, or Writings of particular men : how-ever these last Ages grew to such an height, in restraint of labours on this day; that they might feeme to have a minde, to revive that part of the fourth Commandement, Thou shalt doe no manner of worke upon it. For, where they tell us of this day, as before was faid, that it was taken up by custome, on the authoritie of the Church; at most, on Apostolicall tradition; this makes it plaine, that they intended no fuch matter, 25 2 Sabbath day : though, that the Congregation might affemble in the greater numbers, and men might joyne together in all Christian duties, with the greater force; it pleased the Church, and principall Powers thereof, to restraine men-from corporall labours, and binde them to repaire to the House of God. Or, if they did intend the Lords day for a Sabbath day; its plaine, they must have made more Sabbaths, than one day in feven: those boly dayes, which universally were observed in the Christian Church, being no otherwise to be kept, than the Lords day was; and those encreasing in these Ages, to so great a number, that they became a burthen to the common people. Nor is it likely, that being once free from the bondage of the lewish Sabbath. they would submit themselves unto another, of their owne devising: and doe therewith, as the Idolaters of old with their woodden gods, first make them, and then presently fall downe and worship them. Rather, they tooke a course to restraine the lewes, from sandifying their Sabbath, and other Legall Festivals, as before they wied. Statutum est de Indan, in the 1 2. Councell of To. ledo, Anno 681. Ne Sabbata, caterafque Festivitates ritus fui, celebrare prasumant : " It is determined of the fewes, that they prefume no more to celebrate the Sabbath. " and the other Festivals of their Religion. And not es so onely: Sed ut diebus Dominicis & ab opere cessent; " But that they should refraine from labour on the Lords et day also. Of any Sabbath to be kept in the Christian Church.

CAN. 30.

CHAP. 5. Church , some few might dreame perhaps , such filthie dreamers as Saint Inde speakes of : but they did onely dreame thereof; they faw no fuch matter. They which had better Visions, could perceive no Sabbash; but, in this life, a Sabbath, or a rest from sinne; and in the life to come, a Sabbath, or a reft from miferie. Plainely Rupertue so conceived it; as great a Clerke as any, in the times wherein hee lived; which was in the beginning of the twelfth Centurie. Nam ficut fignum Circumcifionis incarnationem, e.c. " For as, faith hee, the figne of " Circumcifion fore-shewed the incarnation of our Lord " and Saviour; the offering of the Paschall Lambe, his et death and paffion : Sic Sabbatifmus ille requiem annun-" ciabat, que post hanc vitam posita est sanctis & electis: " So did the Sabbath fignific that eternall reft, which after se this life is provided for the Saints, and elect of God. " And more than this: Spiritualis homo non uno die Heb-" domadis, sed omni tempore Sabbati are satagit; The " true spirituall man keepes not his Sabbath once a " weeke, but at all times what ever, every houre and " minute. What then? Would hee have no day fet apart for Gods publike service? no: but not the Sabbath, "Because (saith hee) wee are not to rejoyce in this " World, that perisheth, but in the sure and certaine " hope of the Resurrection; therefore wee ought not to " rest the seventh day, in floath and idlenesse: but wee " dispose our selves to Prayers, and hearing of the Word " of God, upon the first day of the Weeke, on the which " Christ role: Cum summa cura providentes, ut tam " illo quam cateris diebus feriati semper simus à servili " opere peccati. Provided alwayes, that upon that, and all dayes elfe, wee keepe our felves free from the " fervile acts of finne. This was the Sabbath which they principally looked for, in this present life; never applying that name to the Lords day, in any of those Monuments of Learning, they have left behinde them.

CHAP. 5.

PART. 12.

The first who ever used it, to denote the Lords day, (the first that I have met with, in all this fearch) is one Perrus Alfonsus, (hee lived about the times that Rupertus did:) who calls the Lords day by the name of the (bristian Sabbath. Dies Dominica, dies vi? . Resurrettionis , que sue salvationis causa extitit , (bristianorum. Sabbatum est. But this no otherwise to be construed, than by Analogie and refemblance; no otherwise, than the Feast of Easter is called the Christian Passeover; and Whitfontide, the Christian Pentecost. As for the Saturday, the old Sabbath day, though it continued not a Sabbath; yet it was still held in an high esteeme, in the Easterne Churches : counted a Festivall day, or at least, no Fast; and honoured with the meetings of the Congregation. In reference to the first, wee finde how it was charged on the Church of Rome, by the fixt Councell in Constantinople, Auno 692. That in the holy time of Lent, will runne outlan vitule, they used to fast the Saturday; which was directly contrarie to the Canons of the Apostles, as they there alleage. This also was objected by Photius, Patriarke of Confantinople, against Pope Nicholas of Rome, Anno 867. and after that, by Michael of Conftantinople, against Leo the ninth, Anno 1053. Which plainely shewes, that in the Easterne (burches they observed it otherwife. And in relation to the other, wee finde, that whereas in the principall (hurch of Constantinople, the holy Sacrament was celebrated onely on-the greater Feasts, as also on the Saturdayes and the Sundayes, [Sabbatis & Dominicis] and not on other dayes, as at Rome it was: Constantine, surnamed Monomachus, Anno 1054. enriched it with Revenue, and bestowed much faire Plate upon it; that so they might be able, every day, to performe that Office. Which proves fufficiently, that Saturday was alwayes one, in all putlicke duties; and that it kept even pace with Sunday. But:

Curopalas.

CHAP. 50

But it was otherwise, of old, in the Church of Rome; where they did laborare & jejumare, as Humbereus faith, in his defence of Lee the ninch against Wiceras. And this with little opposition, or interruption; save that which had beene made in the Citie of Rome, in the beginning of the seventh Centurie; and was soone crushed by Gregorie then Bishop there; as before wee noted. And howfoever Orban, of that name the fecond, did Hell. Boet. hil. confecrate it to the Weekely Service of the Blefed Virgin; and instituted in the Councell held at Clermont, Anno 1095. that our Ladies Office, [Officium B. Maria] should be said upon it; Eandemque Sabbato quoque die, pracipua devotione, populum Christianum colere debere; and that upon that day, all Christian folke should worship her with their best devotions: yet it continued still, as before it was, a day of Fasting, and of Working. So that in all this time, in 1200. yeeres, wee have found no Sabbath: nor doe wee thinke to meet with any, in the times that follow; either amongst the Schoolemen, or amongst the Protestants, which next shall come upon the Stage. ol. The Later of an emily a lapton of (4) In what offers of ords day to a comment of the

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CHAP.

PART. 2.



CHAP. VI.

What is the judgement of the Schoole-men and of the Protestants; and what the practice of those Churches, in this Lords day businesse.

⁽¹⁾ That in the judgement of the Schoole-men, the keeping of one day in feven, is not the morall part of the fourth Commandement. (2) As also that the Lords day is not founded on Divine Authoritie, but the Authoritie of the Church. (3) A Catalogue of the holy dayes drawne ur, in the Councell of Lyons: and the new doctrine of the Schooles, touching the naturall fantitie of the holy dayes. (4) In what estate the Lords day stood, in matter of restraint from labour, at the Reformation. (5) The Reformatours finde great fault, both with the faid new doctrine, and refraints from labour on the Lords day. (6) That in the judgement of the Protestant Divines, the fantifying of one day in feven, is not the morall part of the fourth Commandement. (7) As also that the Lords day hath no other ground on which to stand shan the Authority of the Church. (8) And that the Church bath power to change the day, and to transferre it to some other. (9) What is the practice of the Roman, Lutheran, and chiefely the Calvinian Churches on the Lords day, in matter of devotion, rest from labour, and sufferance of lawfull pleasures. (10) Dancing cryed downe by Calvin, and the French Churches; not in relations

CHAP. 6.

PART, 2. to the Lords day, but the sport it felfe. (II) In what estate the Lords day stands in the Easterne Churches : And that the Saturday is observed by the Ethiopians, at the Lords day is.

Ee are now come unto an Age, wherein the Learning of the World began to make a different shew, from what it did: to such a period of time, in which was made the greatest alteration in the whole fabricke of the Church, that ever any time could

speake of. The Schoole-men, who sprung up in the beginning of the thirteenth Age, contrasted Learning, which before was diffused and scattered, into fine subtilties and distinctions: the Protestants, in the beginning of the fixteenth, endeavouring to destroy those Buildings, which with fuch diligence and curiofitie had beene erected by the Schoole-men; though they consented well enough in the present businesse, so farre as it concern'd the institution either of the Lords day, or the Sabbath. Of these, and what they taught, and did, in reference to the point in hand, wee are now to speake: taking along with us such other things of speciall note, as hapned in the Christian World, by which wee may learne any thing that concerpes our bufinesse. And first, beginning with the Schoole-men; they tell us generally, of the Sabbath, that it was a Ceremonie; and that the fourth Commandement is of a different nature, from the other nine: That whereas all the other Precepts of the Decalogue, are fimply Morall; the fourth, which is the third in their ac-

count, is partly Morall, partly Ceremoniall. Morale qui- 2. 2. qu. 122. dem quantum ad hoc, quod bomo deputet aliquod tempus arti 4. ad I. vita sua, ad vacandum divinis, &c. " Morall it is, in

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" fome-

CHAP. 6.

this regard, that men must fet apart some particular sime, for Gods publike service: it being naturall to e man, to destinate particular times to particular actions: as, for his Dinner, for his Sleepe, and fuch other actions. & Sed in quantum in hoc Pracepto determinatur speciale ce tempus in fignum Creationis Mundi, fic est Praceptum ce Ceremoniale. But in as much as that there is a day ap-" pointed in the Law it selfe, in token of Gods Rest, and the Worlds Creation; in that respect, the Law is Cerea moniall. And Ceremoniall too they make it, in reference to the Allegorie; our Saviours resting in the Grave that day: and in relation to the Analogical meaning of it, as it prefigureth our eternal Rest in the Heaven of Glories. Finally, they conclude of the fourth Commandement, that it is placed in the Decalogue, in quantum est Praceptum Morale, non in quantum est Ceremoniale; onely fo farre forth as it is Morall, and not as Ceremoniall: that is, that wee are bound by the fourth Commandement, to destinate. some time to God's publike service, which is simply Morall; but not the feventh day, which is plainely (eremoniall. Aguinas fo resolves it, for all the rest: his judge-In Orat, de Sab- ment in this point, (if Doctor Prideaux note be true, as I have no reason but to thinke so) being universally embraced, and followed by all the Schoole-men, of what Sect foever. So that in him, wee have them all: all of them confonant in this point, to make up the barmonie; how-

> ever distonant enough, in many others. But yet, that this consent may appeare the more full and perfect, wee will take notice of two others, men famous in the Schooles, and eminent for the times in which they lived. First, Bonaventure, who lived in the same time with Aquinas, and dyed the same yeere with him, which was 1274.

> " is to be conceived, faith hee, that in the fourth Commandement there is something, which is simply Morall;

hat.

Serm. de decem Precept.

hath determined thus : Intelligendum est quod Praceptum illud habet aliquid, quod est mere morale, &c. " It

CHAP. 6. "f formething againe, that is plainely ceremoniall; and " fomething mixt. The fanctifying of a day, is Morall; " the fanctifying of a seventh day, ceremonial : rest from " the workes of labour, being mixt of both. Qued pracipit Dem fanctificationem, eft Praceptum morale! Eft & in hoc pracepto aliquid ceremoniale, ut figuratio diei feptima. Item continetur aliquid quod est partim morale, partim ceremonsale, ut ceffatio ab operibus. Lastly, Tostatus, Bishop of A vila in Spaine, hath resolved the same; Aliquid oft in eo juris naturalis, aliquid legalis: that in the fourth In Exod. 20. Commandement there is something naturall, and some-qu, it. thing legall; that it is partly morall, and partly ceremoniall. Naturale eft quod dum Deum colomus, ab aliis abstineamus, Ge. "Morall & natural it is, that for the time, we worship "God, doe abstaine from every thing of what kind soever, .. which may divert our thoughts from that holy action. But that we fhould designe, in every weeke, one day unto that employment; and that the whole day bee thereto appointed; and that in all that day, a man shall doe no manner of worke: these things hee reckoneth there to bee ceremoniall.

(2) So for the Lords day, it is thus determined by Aqui- 2. 20. qu. 1 22, nas, that it depends on the authoritie of the Church, the art. 4. ad 4. custome and consent of Gods faithfull servants; and not on any obligation laid upon us, by the fourth Commandement. Dies Dominica observantia in nova lege, succedit observantia Sabbati, non ex vi pracepti legis, sed ex constitutione Ecclesia & consuetudine populi Christiani. What followeth thereupon? Et ideo non est ita ar Eta probibitio operandi, in die Dominica, sicut in die Sabbati. Therefore, " faith he, the prohibition of doing no worke on the Lords " day, is not fo rigorous and fevere, as upon the Sabbath: " many things being licented on the one, which were for-" bidden on the other : as dreffing meat, and others of that kinde and nature. And not so onely, but hee gives us a dispensatur facilius in nova lege, an easier hope of dispen-

facion 1

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In 2 xod 20.

In Math. 23.

fation under the Goffel, in case upon necessitie, wee meddle with prohibited labours; than possibly could have been gotten under the Law. The like Tostatus tells us. though in different words: fave that he doth extend the prohibition, as well to all the feasts of the Old Testament, as all the holy dayes of the new; and neither to the Sabbath, nor the Lords day onely. In veteri lege major fust frictio in observatione festorum, quam in nova lege. How fo? In omnibus enim softivitatibus nostris quantacunque fint, coc. " Because, saith hee, in all our Festivals how "great soever, whether they bee the Lords days, or the " Feasts of Easter, or any of the higher ranke, it is per-" mitted to dreffe meate, and to kindle fire, &c. As for the grounds whereon they stood, he makes this difference betweene them: that the fewes Sabbath had its warrant, from divine Commandement; but that the Lords day, though it came in the place thereof, is founded onely on ecclesiasticall constitution. Colebatur Sabbatum ex mandato Dei, cujus loco successit dies Dominica, & tamen manifestum est, quod observatio diei dominica, non est de jure divino, sed de jure humano Canonico. " The Sabbath was " observed, saith he, by the Lords Commandement, into " the place whereof the Lords day succeeded : yet not-" withflanding it is manifest that the observing of the " Lords day is not instituted by the Law of God, but the " Canon Law, or Constitution of the Church. This is plaine enough, and this he proves, because the Church hath still a power mutare illum diem, vel totaliter tollere, either to change the day, or take it utterly away, and to dispense touching the keeping of the fame: which possibly it neither could, nor ought to doe, were the Lords day of any other institution, than the Churches onely. They onely have the power to repeale a Law, which had power to make it. Qui habet institutionem habet destitutionem, as is the Bishops plea in a Quare Impedit. As for the first of these two powers, that by the Church the day may be transferred,

red, and abrogated; Suaren hath thus distinguished in it; verum id effe absolute, non practice: that is, as I conceive his meaning, that fuch a power is absolutely in the Church: though not convenient now to be put in practife. According unto that of S. Paul, which probably was the ground of the distinction, All things are lawfull for mee, but all things are not expedient. This is the generall tendry of the Roman Schooles, that which is publickly avowed, and made good amongst them. And howsoever Petrus de Anchorana, and Nicholas Abbat of Palermo, two learned Canonists; as also Angelus de Clavasio, and Silvester de Prierate, two as learned Cafaifts; leeme to defend the institution of the Lords day to have its ground and warrant on divine authoritie: yet did the generall current of the Schooles, and of the Canonifts also, runne the other way. And in that current still it holds, the Issues and most learned men in the Church of Rome, following the generall and received opinion of the Schoolemon: whereof See Bellarm. de culeu Santt.l. 3. c. 11. Estius in 3. Sent . dist. 37. Sett 13. but specially AZorius inhis Institut. . Moral. part. 2. cap. 2. who gives us an whole Catalogue of them, which hold the Lords day to bee founded onely on the authoritie of the Church. Touching the other power, the power of dispensarion, there is not any thing more certaine, than that the Church both may and doch difrense with such, as have therein offended against her Canons. The Canons in themselves doe professe as much; there being many casus reservati, as before wee saick expressed particularly in those Lawes and Constitutions, which have beene made about the keeping of this Day, and the other Festivals; wherein a dispensation lyeth, if wee disobey them. Many of these wee specified in the former Ages; and some occurre in these whereof now wee write. It pleased Pope Gregory the ninth, Anno Decretal. 1. 2. 1228. to inhibit all contentious suites on the Lords day in defering, and the other Festivals; and to inhibit them so farre, cap. 5 .-

that

that judgement given on any of them, should be counted void; etiam consentientibus partibus, although both parties were consenting. Yet was it with this clause, or reservation; nisi vel necessitas urgeat, vel pietas suadeat; unlesie necessitie enforced, or pietie perswaded, that it should be done. So in a Synod holden in Valladolit [apud vallem.

de feriis.

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concil. Sabinens. Oleti] in the parts of Spaine, Anno 1 322. a generall rostraint was ratified, that had beene formerly in force; quod nullus in diebus Dominicis & Festivis, agros colere audeat, aut manualia artificia exercere prasumat; " that none " should henceforth follow Husbandry, or exercise him-" selfe in Mechanicke Trades upon the Lords day, or the " other holy dayes : Yet was it with the same Proviso; nisi urgente necessitate, vel evidentis pietatis causa; unlesse upon necessitie, or apparant pietie or charitie: in each of which, hee might have licence from the Priest, his owne Parish-Priest, to attend his businesse. Where still observe, that the restraint was no lesse peremptorie on the other

boly dayes than on the Lords day.

: De Confectat. diftinct.3. c.1.

(3) These holy dayes, as they were named particularly in Pope Gregories Decretall; so was a perfect list made of them in the Synod of Lyons, Anno 1244. which being celebrated with a great concourse of people, from all parts of Christendome, the Canons and Decrees thereof, beganne forthwith to finde a generall admittance. The holy dayes allowed of there, were these that follow, vi?. the feath of Christs Nativity, Saint Stephen, S. John the Evangelist, the Innocents, S. Silvester, the Circumcision of our Lord, the Epiphanie, Easter, together with the weeke precedent, and the weeke fucceeding, the three dayes in Rogation weeke, the day of Christs ascention, Whit fundar, with the two dayes after, S. John the Baptift, the Feafts of all the twelve Apostles, all the Festivities of our Lady, S. Lawrence, all the Lords dayes in the yeere, S. Michael the Archangell, All Saints, S. Martis, the Wakes or Dedication of particular Churches, together with

with the Fealts of fuch topicall or locall Saints, which some particular people had beene pleased to honour, with a day particular amongst themselves. On these, and every one of them, the people were restrained, as before was faid, from many severall kindes of worke, on paine of Ecclesiastical Censures to be layd on them which did offend; unleste, on some emergent causes, either of charitie or necessitie, they were dispensed with for so doing. In other of the Festivals, which had not yet attained to so great an height, the Councell thought not fit, perhaps by reason of their numbers, that men should be restrained from labour; as neither that they should bee encouraged to it, but left them to themselves, to bestow those times, as might stand best with their affaires, and the Common-wealth. For so the Synod did determine, Reliquis festivitatibus que per annum sunt , non esse plebem cogendam ad feriandum, fed nec probibendam. And in this flate things flood a long time together, there being none that profer'd opposition, in reference to these restraints from labour on the greater Festivalls; though some there were, that thought the Festivals too many, on which those burden of restraints had unadvisedly beene imposed on the common people. Nicholas de Clemangie, complained much as of some other abuses in the Church, so of the multitude of boly dayes, which had of late times beene brought into it. And Pet. de Aliaco Car- Ap Hofpin c 4: dinall of Cambray, in a discourse by him exhibited to de sest. Christi. the Councell of Constance, made publicke suite unto the Fathers there assembled, that there might be a stop in that kind, hereafter: as also that excepting Sundayes and the greater Festivals, Liceret operari post auditum officium, it might bee lawfull for the people, after the end of Divine Service, to attend their businesses: the poore especially, as having little time enough on the working dayes, Ad vita necessaria procuranda, to get their livings. But these were onely the expressions of well-wishing

men. ..

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men. The Popes were otherwise resolved, and did not onely keepe the boly dayes, which they found established, in the same state in which they found them; but added others daily, as they faw occasion. At last it came unto that passe, by reason of that rigorous and exact kinde of rest, which by the Canon Law had beene fastned on them; that both the Lords day, and the other Festivals, were accounted boly, not in relation to the use made of them, or to the holy actions done on them, in the honour of God: but in and of themselves considered, they were avowed to bee were alis fanctiores, truely and properly invested with a greater fanctitie than the other dayes. Yea so farre did they goe at last, that it is pub-Bellarm.de cultu lickly maintained in the Schooles of Rome, Non Sublatam

S. l. 3. 6. 10.

esse, sed mutatam tantum [in novo Testamento] significationem & discretionem dierum : that the difference of dayes and times, and the mysterious significations of the same, which had before beene used in the Iewish Church; was not abolished, but onely changed in the Church of Christ. Aquinas did first leade this Dance, in fitting every legall Festivall, with some that were observed in the Christian Church; laying this ground, that ours succeeded in the place of theirs. Sabbatum mutatur in diem Dominicum ; similiter aliis folennitatibus veteris legis nova foleunitates succedunt: " The Sabbath was translated into " the Lords day, accordingly to other the folemnities of "the old Law, there succeeded new; as his words there are. Upon which ground of his, the doctrines now remembred were, no question, raised: and howsoever other men might think all dayes alike in themselves considered: yet those of Rome, will have some holier than the rest, even by a naturall and inherent holinesse.

1.24. QU. 103. Art. 3. ad 4.

> (4) And in this state things stood, both for the Do-Etrine and the practice, untill such time as men beganne to looke into the errours and abuses in the Church of Rome, with a more serious eye than before they did: the Cano-

nifts being no leffe nice, in the point of practice; than were the Schoole-men, and the rest, exorbitant, in point of Doctrine. Whose niceties, especially in matter of restraint, wee have most fully represented to us by Tofta- In Exol. 12. tru : one, that had runne thorow all the parts of Learning at that time on foot; and was as well studied in the Canon, as in the Schooles. He then determineth of itahus: Itinerando pro negotiis peccatum effe mortale, &. Hee that 22.25. doch travaile on the boly dayes (for in that generall name the Lords day, and the other Festivals, are comprehended) about worldly bufineffe, commits mortall finne; as also if he Trade or Traffick in the place, wherein he liveth. But this hath two exceptions, or refervations: First if the businesse by him done, bee but small and light, Que quietem Sabbati non impediunt, fuch as are no great hindrance to the Sabbaths reft; and fecondly, Neft hoe fit in causa pia, unlesse it were on some devout and pious purpose. To reade unto, or teach a man; to deale in actions of the Law, or determine suites, or to cast accounts : 24. 26. Si quis doceret ut lucretur, if it be done for hire, or for prefent gaine, become servile workes, and are forbidden; Otherwise, if one doe it gratis. If a Musician waite upon a Gentleman, to recreate his minde with Musicke, and Qu. 27. that they are agreed on a certaine wages; or that hee bee hired onely for a present turne; hee sinnes, in case hee play, or fing unto him on the holy dayes: but not if his reward be doubtfull; and depends onely upon the boun- 24.28. tie of the parties, who enjoy his Musicke. A Cooke which on the boly dayes, is hired to make a feast, or to dresse a dinner; doth commit mortall finne : fed non pro toto menfe aus anno, but not if he be hired by the month, or by the yeere. Meat may be dreffed upon the Lords day, or the other boly Quag. dayes: but to wash dishes on those dayes, was esteemed unlawfull; Et differri in diem alteram, and was to be deferred till another day. Lawyers, that doe their Clients bufinesse for their wonted fee, were not to draw their Qu. 320 Bills

Bills, or frame their answers, or peruse their Evidences on the holy dayes: Secus si causam agerent pro miserabilibus personis, &c. But it was otherwise, if they dealt for poore indigent people, such as did sue in forma Pauperis, as wee call it; or in the causes of a Church, or Hospitall, in which the Popes had pleased to grant a dispensation. A man that travelled on the holy dayes, to any special shrine or Saint.

Qu. 34.

Фи. 35.

Se. 37.

Qu. 36.

travelled on the holy dayes, to any special shrine or Saint, did commit no sinne, Si autem in redeunde, peccatum eft mortale; but if he did the like in his comming backe, hee then finned mortally. In any place where formerly it had been the custome, neither to draw water nor to sweepethe house, but to have those things ready on the day before; the cultome was to bee observed; where no such enstome is, there they may be done. Actions of long continuance, if they were delightfull, as if one played three or foure houres together on a Musicall Instrument; were not unlawfull on the holy dayes: yet possibly they might be finfull, Ut si quis hoc ageret ex lascivia, as if one played only out of wantonnesse, or otherwise were so intent upon his Musicke, that hee went not to Masse. Artificers which worke on the holy dayes for their owne profit onely are in mortall finne; unlesse the worke be very small, Quia modicum non facit solennitatem dissolui, because a little thing dishonours not the Festivall: Deminimis non curat lex, as our faying is. Contrary Butchers, Vintners, Bakers, Costermongers, sinned not in selling their commodities; because more profit doth redound to the Common-wealth, which cannot be without fuch commodities, than to them that fell; yet this extended not to Drapers, Shoomakers, or the like, because there is not such a present necessitie for new clothes, as meat. Yet where the custome was, that Burchers did not fell on the holy dayes, but specially not upon the Lords day; that commendable custome was to be observed; though in those places also, it was permitted to the Butcher, that on those dayes, at some convenient times thereof, hee might make ready what was

to bee fold on the morrow after, as kill and skinne his bestiall which were fit for sale; in case hee could not doe it with fo much convenience, [non ita congrue] at another time. To write out or transcribe a Booke, though 24.37. for a mans owne private use, was esteemed unlawfull, except it were exceeding small; because this par no difference betweene the boly dayes, and the other: yet was it not unlawfull neither, in case the Argument were spirituall; nor for a Preacher to Write out his Sermons, Or for a Student to provide his Letture for the day following. Windmils were suffered to bee used on the boy dayes, not Qu, 38. Watermals: because the first required lesse labour and attendance, than the other did. This is the reason in Tostarm, though I can see no reason in it; the passage of the water being once let runne, being of more certaintie and continuance, than the changeable blowing of the winde. But to proceed, Ferry-men were not to transport such men, in their Boates or Wherries, as did begin 24.39. their journey on an holy day; unlesse they went to Masse, or on such occasions: but such as had begunne their journey, and now were in pursuit thereof, might bee ferried over; Quia force carebunt vietn, because they may perhaps want victuals, if they doe not passe. To repaire Qu. 41. Churches on the Lords day, and the other boly dayes, was accounted lawfull; in case the Workemen did it gratis, and that the Church were poore, not able to hire Workemen on the other dayes: not if the Church were rich, and in case to doe it. So also to build Bridges, repaire 24.42. the Walls of Townes and Castles, or other publicke edifices, on those dayes, was not held unlawfull; Si instent bostes, in case the enemy bee at hand: though otherwise not to bee done, where no danger was. These are the speciall points observed and published by Tostatue. And these I have the rather exactly noted, partly that wee may see in what estate the Lords day, and the other holy dayes, were in the Church of Rome, what time the

reformation of Religion was first set on foot : but principally to let others see, how neere they come in their new

fancies and devises, unto the nicities of those men whom

they most abhorre.

Etrine and the practice, till men began to looke into the errours and abuses in the Roman Church, with a more serious eye than before they did: and at first sight, they sound what little pleased them, in this particular. Their doctrine pleased them not, in making one day holier than another; not onely in relation to the use made of them, but to a naturall and inherent holinesse, wherewith they thought they were invested. Nor did their practice please much more, in that they had imposed so many burdens of restraint, upon the consciences of Gods people; and thereby made that day a punishment, which was intended for the ease of the labouring man. Against the doctrine of these men, and the whole practice of that Church, Calvin declares himselfe in his Booke of Institutions.

opinione populum superioribus seculis imbuerunt, who in the times before possessed the poples mindes with so much sufficiently seculis imbuerunt, who in the sufficient seculis seculis imbuerunt, who in the sufficient seculis seculis seculis imbuerunt, who in the sufficient seculis seculis

"there remaine with us, (as the Papifts taught) the same
opinion of the mysteries and various significations of

"dayes and times, which the lewes once had. And cer"tainely, faith hee, wee see what dangerous effects have
followed, on so false a doctrine: those which adhere

to their instructions, having exceedingly out-gone the Iewes, Crasa carnalique Sabbatismi superstitione, in their grosseand carnall superstitions about the Sabbath.

In Apa. I. v. 10 Bela his Scholler and Acates, sings the selfe-same Song, that howsoever the assemblies of the Lords day were of Apostolicall and divi e tradition: Sie tamen ut Indaies

ceffatio.

cessatio ab omni opere non observaretur, quoniam boc plane futfet judaifmum non abolere, fed tantum, quod ad diem attinet, immutare; " yet so that there was no cellation from " worke, required, as was observed among the Iewes. " For that, faith hee, had not so much abolished Indaisme, " as put it off and changed it to another day. And then he " addes, that this ceffation was first brought in by Confear. " tine, and afterwards confirmed with more and more re-" straints, by the following Emperours: by meanes of " which it came to passe, that that which first was done for " a good intent, vi?. that men being free from their " worldly businesses, might wholely give themselves to " hearing of the Word of God; In merum Indaismum. " degenerarit, degenerated at the last, into downe-right Indusme. So for the Lutheran Churches, Chemnitius challengeth the Romanists of Superstition, Quasi Dominica diei & reliquis diebus festis, per se, peculiaris quadam insit sanctitus, because they taught the people that the holy dayes, confidered onely in themselves had a native Santtitie. And howfoever for his part hee thinke it requisite, that men should bee restrained from all such workes, as may bee any hindrance unto the fanctifying of the Day: yet hee accounts it but a part of the lewish leaven; Nimis scrupulose diebus festis probibere operas externas,que vel quando, son impediunt publicum ministerium; " fo scrupulously to prohibit such external Actions which " are at all no hindrance to Gods publicke fervice. Bucer goes further yet, and doth not onely call it a In Mat. 12. Superstition, but an apostasie from CHRIST, to thinke that working on the Lords day, in it selfe considered, is a sinnefull thing. Si existimetur operari in eo die, per se, effe peccatum, superstitio, & gratie Christi, qui ab elementis mundi nos suo sanguine liberavit, negatio est: as his owne words are, " Then addes, that hee did very " well approve of the Lords day meetings, Si eximatur & " cordibus hominum opinio necessitatis, if men were once " dispos-Nn 2

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" dispossessed of these opinions, that the day was necessary or to be kept; that it was holier, in it felfe, than the other dayes; and that to worke upon that day, in it felfe, was finfull. Laftly, the Churches of the Switzers profesie in their Confession, that in the keeping of the Lords day, they give not the least hint to any fewish superstitions. Weque enim alteram diem altera fanctiorem efe credimus, nec otium Deo, per se, probari existimamus. « For neither, (as "they faid) doe we conceive one day to be more holy than " another; or thinke that rest from labour, in it selfe consi-"dered, is any way pleasing unto Go D. By which wee plainely may perceive, what is the judgement of Prott-

fant Churches in the present point.

(6) Indeed it is not to bee thought, that they could otherwise resolve and determine of it, considering what their doctrine is of the day it selfe; how different they make it from a Sabbath day: which doctrine that wee may perceive with the greater ease, wee will consider it in three propositions, in which most agree: 1. That the keeping boly one day of seven, is not the Morall part of the fourth Commandement, or to be reckoned as a part of the Law of Nature: 2. That the Lords day is not founded on Divine Commandement, but onely on the authorstie of the Church ; and 3. That the Church hath fill authoritie to change the day, and to transferre it to some other. First for the first, it feemes that some of Rome, considering the restraints before remembred, and the new doctrine thence arifing, about the naturall and inherent holinesse which one day had above another; had altered what was formerly delivered amongst the Schoolemen: and made the keeping of one day, in seven, to bee the Morall part of the fourth Commandement: This Calvin chargeth them withall, that they had taught the people in the former times, that whatfoever was ceremoniall in the fourth Commandement, which was the keeping of the lewes feventh day, had beene long fince abrogated : Remanere vero qued mo-

Infit, 1. 2. c. 8. 31.34.

rale off, nompe unite dies observationem in liebdomade, but " that the moral part thereof, which was the keeping of " one day in seven, did continue thit. With what else is " it, as before was faid, then in dishonour of the fewer, " to change the day; and to affixe as great a fanctime " thereunto, as the lewes ever did. As for his owne part hee professeth, that howsoever hee approved of the Lords day meetings, Non tamen numerum (eptenarium. ita fe morari, ut ejus fervitusi ecclesias aftringeret ; yet " flood not hee so much for the number of seven, as to " confine the Church unto it. If Calvin elfe-where be of another minde, and speake of keeping holy one day in feven, as a matter necessary; (which some say hee doth;) either they must accuse him of much inconstancie, and forgetfulneffe; or else interpret him, with Ryver, as speaking in Decalor, of an ecclesiasticall custome, not to be negle Red; non de necessitate legis divine, and not of any obligation layed upon us by the Law of God. Neither is hee the onely one that hath so determined. Simler hath said it more expressely; Quod dies una cultui divino confecretur, ex lege natura eft; In Exed. 10, quod autem hac fit feptima, non oltava, nonasaut decima, juris est divini, sed ceremonialis; "That one day should be 55 fer apart for Gods publike worship is the Law of nature; "but that this day should beethe seventh, and not the " eighth, ninth, or tenth, was of divine appointment, but as ceremoniall. Aretine also in his Common places, diffin- Loc. 55. enished betweene the substance of the Sabbath, and the i time thereof: the substance of it, which was rest, and " the workes of pierie being in all times to continue; tem-" pres autemput feptimo die obfervetur, boc non fuit necesariet um in ecclesia Christi, but for the time, to keepe it on the " feventh day alwaies, that was not necessary in the Church " of Christ. So also Francisc. Gomarus, that great undertaker against Arminius, in a Booke written purposely, De origine & inftitutione Sabbati, affirmes for certaine, that it can neither be made good by the Law of Nature, or Text of Nn 2

of Scripture, or any folid argument drawne from thence, Unum è septem diebus ex vi pracipi quarti ad cultum Dei

In Zuod. 20.

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necessario of servandum, that by the fourth Commandement, one day in seven, is of necessitie to be dedicated to Gods service, And Ryver, as profest an enemie of the Remonstrants, though for the antiquitie of the Sabbath, he differeth from the faid Gomarus; yet hee agreeth with him in this: not onely making the observance of one day in seven, to bee meerely positive, as in our first pare wee observed; but layes it downe for the received opinion of most of the Reformed Divines, Unum ex septem diebus, non effe neceffario eligendum, ex vi pracepti, ad facros conventus celebrandos; the very fame with what Gemarus affirmed before. So lastly for the Lutheran Churthes, Chemnit us makes it part of our Christian liberty, quod wee fint alligati nec dibeant alligari ad certorum, vel dierum vel temporum observationes, opinione necessitatis, in Novo Testamento, &c. "That men are neither bound, " nor ought to bee, unto the observation of any dayes, or times, as matters necessary, under the Gospel of our Saviour : though otherwise he account it for a barbarous felly, nor to observe that day with all due solema. " nitie, which hath for fo long time beene kept by the 4 Church of God. Therefore in his opinion allos the keep-

ing of one day in-feven, is neither any morall part of the fourth-Commandement, or parcell of the Law of Nature.

As for the subtill shift of Amesius finding, that keeping ho-

ly of one day in feven, is positive indeed, Sed immutabilis plane institutionis, but such a positive Law as is absolutely immutable; and doth as much oblige, as those which in themselves are plainely natural and morall: it may then ferve, when there is nothing else to help us. Forthat a posttive law should be immutable in it selfe; and in its own nature, be as univerfally binding, as the morall law; is fuch a piece of learning, and of contradiction, as never was put up

Riedull Theal. 1.2.15.

> to thew, in these latter times, But he had learnt his lirry in Englands,

England, here; and durst not broach it but by halves,

amongst the Hollanders.

(7) For the next Thefis, that the Lords day is not founded on divine Commandement, but the authority of the Church : it is a point so universally resolved on, as no one thing more: And first we will begin with Calvin, who tels us how it was not without good reason, that those of old, appointed the Lords day, as we call it, to supply the place of the Jewish Sabbath. Non fine delettu, Dominicum, quem vo- Inflitut. 1, 2 ci8. camus diem, veteres in locum Sabbati subrogarunt, as his n. 3. words there are. Where none, I hope, will thinke, that he would give our Saviour Christ, or his Apostles, such a short come off, as to include them in the name of Veteres, only: which makes it plaine, that he conceived it not to be their appointment. Bucer resolves the point more cleerly, In Mith. 13. Communi Christianorum confensu Dominicum diem publicis Ecclesia conventibus ac requieti publica, dicatum esfe, ipso Statim Apostolorum tempore: vil. " That in the Apostles " times, the Lords day by the common confent of Christian se people, was dedicated unto publike rest, and the affem-in Gen. 2. blies of the Church. And Peter Martyr, upon a question asked, why the old seventh day was not kept in the Christian Church; makes answer, That upon that day, and on all the rest, we ought to rest from our own works, the works of sin. Sed quod is migis quam ille, eligatur ad externum Dei cultums'iberum fuit Ecclesia per Christum,ut id consuleret quod ex re magis judicaret : nec illa pessime judicavit, coc. That this was rather chose than that, for Gods publike service, " that, faith he, Christ left totally unto the liberty of the "Church to do therein what should seeme most expedient; and that the Church did very well in that she did prefer " the memory of the resurrettion, before the memory of "the creation. These two I have the rather thus joyned together, as being fent for into England in King Edwards time, and placed by the Protettour in our Universities, the better to establish reformation, at that time begun : and doubt Nn 4

In Apoc. T.

CHAP. 6. doubt we not, but that they taught the felf-fame Doctrine (if at the least they touched at all upon that point) with that now extant in their writings : At the same time with them lived Bullinger, and Gualter, two great learned men. Of these, the first informes ns, Hunc diem, loco Sabbati, in memoriam resurgentis Domini delegisse sibi Ecclesias, that " in memoriall of our Saviour's Refurrection, the Churches fet apart this day, in the Sabbaths steed, whereon to hold st their folemne and religious meetings. And after, Spon te receperunt Ecclesia illam diem non legimus eam ullibs prasepram, " that of their owne accord, and by their owne " authoritie, the Church made choice thereof for the use. " aforesaid; it being no where to bee found, that it was commanded. Gualter, more generally, that the Christi-3m Aft. Ap. bom. ans first affembled on the Sabbarb day, as being then most famous, and so most in use: but when the Churches were augmented, Proximus à Sabbato dies, rebus facris destinatus, the next day after the Sabbath was designed to those holyuses. If not before, then certainely not so commanded by our Saviour Christ: and if designed onely, then not en-

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3 All. 20.

joyned by the Apostles. Yea Bela though herein he differ from his Mafter; Calvin; and makes the Lords day meetings, Apostolica & vera divina traditionis, to bee indeed of Apostolicall and divine tradition : yet being a tradition onely, although Apostolicall, it is no commandement. And more than that, he tels us in another place, that from Saint Pauls preaching at Troas, and from the Text, 1 Corinth. 16.2. Non inepre colligi, it may be gathered hot unfitly, that then the Christians were accustomed to meete that day; the ceremony of the Iewish Sabbath, beginning by degrees, to vanish. But sure the custome of the people makes no divine traditions; and fuch conclusions, as not unfitly may bee garhered from the Text, are not Text it felfe. Others there be, who attribute the changing of the day, to the Apostles; not to their Precept, but their pratice, So Mercer, Apoftoli in Dominicum converterunt, the .:

In Gen.

the Apostles changed the Subbath to the Lords day. Paraus attributes the fame, Apostolica Ecclesia, unto the Apostolicall Church, or Church in the Apostles time: Quomodo autem facta sit hac mutatio in Sacris Literis expres-Sum non habemus; " but how, by what authoritie fuch a "change was made, is not delivered (as hee confesseth) " in the Scripture. And John Cuchlinus, though hee call In Thefib. p.733. it consuctudinem Apostolicams, an Apostolical custome; yet hee is peremptorie, that the Apostles gave no fuch Commandement : Apostolos Praceptum reliquisse, constanter negamus. So Simler calls it onely, confuetudinem tem- De Festis Chr. pore Apostolorum receptam, a custome taken up in the P.24. Apostles time. And so Hospinian : " Although, faith hee, cit be apparant, that the Lords day was eelebrated in the " place of the Iewish Sabbath, even in the times of the " Apostles; Non invenitur tamen vel Apostolos, vel alios, ec. Lege aliqua & Pracepto, observationem ejus instituisse: " yet finde we not, that either they, or any other, elid in-" Stitute the keeping of the same, by any Law or Precept, er but left it free. Thus Zanchius : Nullibi legimus In 4. Precept. Apostolos, cor. " Wee doe not read, faith hee, that the " Apostles commanded any to observe this day : wee onely read, what they and others did upon it; Libe-" rum er to reliquerum : which is an argument, that they " left it to the [burches power. To those, adde Vrfin In Catch. Telats in his exposition on the fourth Commandement; Liberum Ecclesia reliquit alios dies eligere, that it was left unto the Church, to make choice of any day; and that the Church made choice of this, in honour of our Saviours Resurrection : And fo Aretius in his Common Places : Christiani in Dominicum transfulerunt; that by the Christian people, the Sabbath was translated to the Lords day. Gomarus, and Ryver, in the Tracts before remembred, have determined further, vi7. That in the chooling of this day, the Church did exercise as well her wisedome, as her Freedome : her Freedome, being not obliged unto any day, by

the Law of God : her Wisdome, Ne majori mutatione qu. dees offenderer; that by so small an alteration, shee might the leffe offend the lewes, who were then confiderable. As for the Lutheran Divines; it is affirmed by Doctor Bound, That for the most part they ascribe too much unto the libertie of the Church, in appointing dayes for the affem. bly of the people: which is plaine confession. But for particulars; Brentins, as Doctor Prideaux tells us, calls it Civilem Institutionem, a Civil Institution, and no Commandement of the Goffel: Which is no more indeed, than what is elsewhere faid by Calvin, when hee accounts no ctherwise thereof, than, ut remedium retinendo ordini necessarium, as a fit way to retaine order in the Church. And fure I am, Chemnitius tells us, that the Apostles did not impose the keeping of this day, as necessarie, upon the Consciences of Gods people, by any Law or Precept what soever: sed libera fuit observatio ordinis gratia; but that for orders fake, it had beene voluntarily used amongst them, of their owne accord.

(8) Thus have wee prooved, that by the Doctrine of the Protestants, of what side soever, and those of greatest credit in their severall Churches; eighteene by name, and all the Lutberans in generall, of the same opinion; That the Lords day is of no other institution, than the Authoritie of the Church. Which prooved, the last of the three Theses, That still the Church bath power to change the day, and to transferre it to some other; Will follow of it selfe, on the former grounds: the Protestant Doctors before remembred, in faying that the Church did institute the Lords day, as wee see they doe; confeffing tacitely, that still the Church hath power to change it. Nor doe they tacitely confesse it, as if they were afraid to speake it out: but some of them in plaine tearmes affirme it, as a certaine truth. Zuinglius, the first reformer of the Switzers, hath resolved it so, in his Discourse against one: Valentine Gentilis, a new Arrian Heretike.

tike. Audi mi Valontine, quibus modis & rationibiu, Sab-Tom 1 p.254.a. batum Ceremoniale reddatur : « Harken now, Valentine, ". by what wayes and meanes the Sabbath may be made a a Ceremonie: if either wee observe that day which the " Iewes once did; or thinke the Lords day to affixed unto cany time, ut nefas fit illum in alind tempus transferre, ce that wee conceive it an impietie, it should be chanbe ged unto another; on which, as well as upon that, wee-" may not relt from labour, and harken to the Word of ". God : if perhaps such necessitie should be, this would " indeed make it become a Ceremonie. Nothing can be more plaine than this. Yet Calvin is as plaine; when hee professeth, That hee regarded not so much the number of feven , ut ejus fervituti Ecclesias aftringeret , as to enthrall the Church unto it. Sure I am, Doctor Prideans reckoneth him, as one of them, who teach us, that the Church hath power to change the day, and to transferre it to some other: And that John Barchie makes report, in Oral, de Sab. how once hee had a Consultation, de transferenda Dominica in Feriam quintam, of altering the Lords day unto the Thursday. Bacer affirmes as much, as touching the Authoritie; and fo doth Bullinger, and Brentius, Urfine, and Chemmitius, as Doctor Princan's hath observed. Of Bullinger, Bucer, Brentius, I have noughe to fay, became the places are not cited; but take its as I thinke I may, upon his credit. But for Chemnitius, hee faith often, that it is libera observatio, a voluntarie observation; that it is an especiall part of our Christian libertie, not to be eyed to dayer and times, in matters which concerne Gods fervice; and that the Apostles made it manifest by their example, Singuis diebus, vel quocunque die, That every day, or any day, may by the Church be fer apart for Religious Exercifes. And as for Wrine, hee makes this difference be Catech quitozo; tweene the Lords day, and the Sabbath, " that it was 5.2. "utterly unlawfull to the lewer, either to neglest or " change

Panls

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" change the Sabbath, without expresse Commandement " from God himselfe, as being a Ceremontall part of divine worfhip : but for the Christian Church; that may defigne " the first, or second, or any other day, to Gods publike for-" vice; fo that our Christian libertie be not thereby infringed, or any opinion of necessite or bolinesse affixt " unto them : Ecclesia vero Christiana primum, vel alium diem, tribuit Ministerio, salva sua libertate, fine opiniones cultus vel necessitatis; as his words there are. Tothese. adde Diesericus, a Lucheran Divine : who, though hee makes the keeping of one day in seven, to be the Morall part of the fourth Commandement; yet for that day , it may be dies Sabbati, or dies Solis, or quiennque alins, Sunday, or Saturday, or any other, be it one in feven. And for Hospinian is perswaded: Dominicum diem mutare & in alium transferre licet, &c. " That if the occasions of the " (hurch doe so require, the Lords day may be changed " unto any other : provided, it be one of feven; and that " the change be so transacted, that it produce no scandall " or confusion in the Church of God. Nay, by the Do-Etrine of the Helverian Churches, every particular Church may destinate what day they please, to Religious Meetings, to publike Prayers, Preaching the Word, and ministring the Sacraments. For so they give it up in their Confession : Deligit ergo quevis Ecclesia sibi certum tempus ad preces publicas, & Evangelii pradicationem, nec non Sacramentorum celebrationem. And howsoever, for their owne parts, they kept that day, which had beene fet apart for those holy uses, even from the time of the Apostles; yet, that they conceived it free, to keepe the Lords day, or the Sabbath; Sed & Dominicum, non Sabbatum, libera observatione, celebramus. Some Sestaries, fince the Reformation, have gone further yet, and would have had all dayes alike, as unto their use; all equally to be regarded: and reckoned, that the Lords day, as the Church continued it,

was a fewish Ordinance; thwarting the Doctrine of Saint

Dom. 17. post

Cap. 2.

Paul, who seemed to them to abrogate that difference of dayes, which the Church retained. This was the fancie, or the frenzie rather of the Anabaptist, taking the hint perhaps from something, which had been formerly delivered by some wifer men; and after them, of the Swinck-fieldian, and the Pamilist: as in the times before, of the Petro-Brusians, and (if Waldensis wrong him not) of

Wielef also.

(9) Such being the do Strine of those Churches, the Protestant, and those of Rome, it is not to be thought but that their practice is according; Both make the Lords day onely an Ecclesiasticall constitution, and therefore keepe it so farre forth, as by the Canons of their Churches, they are enjoyned. These what they are at Rome, and those of her obedience, wee have feene already; and little hath beene added fince. It hath not beene, of late, a time, to make new restraints; rather to mitigate the old, to lay downe such which were most burdensome, and grievous to bee borne withall. And so it seemes they doe, Azorius the lesuite being more remisse, in stating and determining the restraints, imposed on the Lords day, and the other holy dayes, than Toftatus was, who lived in fafer times by farre, than these now present: nor is their Discipline so severe, as their Canon, neither. So that the Lords day there, for ought I could observe, when I was amongst them, is folemaized much after the same manner as with us in England: repairing to the Church, both at Masse and Vefters, riding abroad or walking forth to take the ayre, or otherwise to refresh themselves, and following their honest pleasures at such leasure times, as are not destinate to the publike meetings; the people nor being barred from travelling about their lawfull busines, as occasion is, so they reserve some time for their devotions in the publike. Which is indeed agreeable to the most antient and most laudable custome, in the Church of God. Now for the Protestant Churches, the Lutberans doe not differ much, TOME CHAP. 6.

from that which wee have faid before, of the Church of Rome; and therefore there is nothing to be faid of them. But for the rest which follow Calvin, and thinke themselves the onely Orthodoxe and reformed Churches; wee

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will confider them in three feverall circumstances : first, in the exercise of Religious duties; secondly, in restraint from Labours; and thirdly, in permission of Recreations. And first, for the exercise of Religious duties, they use it in the morning onely; the afternoone being left at large, for

any, and for every man, to dispose thereof, as to him seemes fitting. So is it in the Churches of high Germania, those of the Palatinate, and all the others of that mould. For I have heard from Gent. of good repute, That at the first

reception of the Ladie Elizabeth into that Countrey, on Sunday after Dinner, the Coaches and the Horses were brought forth; and all the Princes Court betooke them-

selves unto their pleasures, Hunting or Hawking, as the feason of the yeere was fit for either. Which, when it feemed strange at first to those English Lords and Gentle-

men, which did attend the Princesse thither; answer was made, it was their custome so to doe; and that they had no Evening-Service, but ended all the publike duties of

the day, with the Morning Sermon. Nor is this, Custome onely, and no more but so: there is a Canon for it, in some

places; it must be no otherwise. For in the first Councell of Dort, Anno 1 574. it was decreed, Publica Vespertina

preces non funt introducenda, ubi non funt introducta; ubi funt, tollantur: " That in such Churches where publike

" Evening Prayer had not beene admitted, it should con-

" tinue as it was; and where they were admitted, they " should be put downe. So Doctor Smith relates the

Canon (if so irregular a Decree may deserve that name) in his Collat. Doctr. Cathol. & Proceft. cap. 68. Art.1.

And so it stood, till the last Synod of Dort, Anno 1618. what time, to raise the reputation of the Palatine Cate-

chisme, being not long after to be admitted into their

Canon,

A1: 46.

Canon, it was concluded, that Catechisme-Lettures should seff. 14. be read each Sunday in the after-noone; not to be layd alide, propter auditorum infrequentium, for want of Auditors. Now, to allure the people thither, being before staved off by a former Synod, it was provided, that their Ministers should reade howsoever, Coram paucis auditoribus, immo vel coram suis famulis tantum. Though few were prefent, or none but their domesticke servants; in hope by little and little to attract the people. And fecondly, it was resolved on, to implore the Civill Magistrate, Ut opera omnia servilia, seu quotidiana, &c. quibus tempus pomeridianum diebus Dominicis maxime in pagis, plerunque transigi soleret; " That by their Edicts they would re-" Atraine all fervile workes, the workes of ordinarie dayes; " and especially, Games, Drinking-Marches, and other or profanations of the Sabbath, wherewith the after-noone, " or Sundayes, chiefely in smaller Townes and Villages; " had before beene spent; that so the people might re-" paire to the Catechi ing. By which wee also may perceive, that there was no restraint on Sundayes in the afternoone, from any kinde of lervile workes, or dayly labours; but that men might and did apply themselves to their feverall bufineffes, as on other dayes. As for the greater Townes, there is scarce any of them, wherein there are not Faires and Markets, Kirk-Maffes, as they ufe to call them, upon the Sunday: and those as much frequented in the after-noone, as were the Churches in the forc-noone. A thing from which they could not hold, not in Dore it felfe; what time the Synod was affembled. Nor had it now beene called upon, as it is most likely, had not Amefins, and fome others of our English Malecontents, Scattered abroad Bounds Principles amongst the Netherlands, which they had sowne before in England. And certainely they had made as strong a Fastion there, before this time; their learned men beginning to bandie one against the other, in the debates about the Sabbath; but that the livelyhood

liveli-hood of the States, confisting most on trade and trasficke, cannot spare any day, Sunday no more then any other, from venting their commodities, and providing others. So that in generall, the Lords day is no otherwise observed with them (though somewhat better then it was twelve yeeres ago) then an halfe-holiday is with us: the morning though not all of that, unto the Church; the after-moone, to their implements. So for the French and Ger-

ready

mane Churches, we may perceive by their Divines, Calving and BeZa, and Martin Bucer, who do so highly charge the Romanist, for the restraint of working on the Lords day; that they were well enough content to allow the same. And for the Churches of the Switzers, Zuinglius avoweth it to be lawfull, Die Dominico perastis sacris law boribus incumbere, On the Lords day after the end of Divine Service, for any man to sollow and pursue his labours; as commonly wee doe, saith he, in the time of harvest. Indeed the Polish Churches formerly decreed in two severall Synods, the one at Cracow Ann. 1573. the other at Petricow, Ann. 1578. Vt Domini in suit ditioni-

bus probibeant Dominicis diebus nundinas, annuas, & fepti-"manales; That Lords of Mannours (as we call them) " should not permit, on the Lords day, either Faires or "Markets, in any of the Townes unto them belonging ; " Neque iifdem drebus colonos suos ullos laboribus aut vettu-" ris onerent, nor on those dayes imploy their Tenants in " carriages, or fuch servile labours. But this was rather done to please the Lutherans, amongst whom, and those of the Communion of the Church of Rome, under whom they live: then out of any principle or example of those Churches, whom they chiefly followed. For recreations last of all , there is no question to bemade, but that where working is permitted, and most kinde of businesse, a man may lawfully enjoy himselfe and his honest pleasures; and without danger of oftence, pursue those pastimes, by which the mind may be refreshed, and the spirits quickened. Al-

Rest. ad Val.

ready have we sold you what the custome is in the Palarine Churches. And for the Belgicks, befides it was before declared from the Synod of Dors, touching the usuall spending of that day in Games and drinking matches; their foure great Doctors, Polyander, Ryver, Thyfin, and Wa- Synopf, theol; lans make recreation to be part of the Sabbaths reft 3 Et dif. at. n. 58. inter fines Sabbati effe, and to be reckoned as a principall intene thereof. Even in Geneve it felfe, the morber Church unto the reft, as Robert Inhafon tels us in his enlargement of Boterm. " All honest Exercises, shooting in Peeces, " Long-bowes, Crosse-bowes, &c. are used on the Sab-" bash day, and that in the morning both before and af-" ter Sermon : neither doe the Ministers finde fault there-" with, so they hinder not from hearing of the Word at " the time appointed. Indeed there is no reason why they should find fault; the practice so directly rising, upon their principles.

(10) Dancing indeed they doe not fuffer, either in Geneva, or the French Churches (though not prohibited for ought I can learne, in either Germany, or any of the Lutheran Kingdomes;) but this not in relation to the day, but the fors it selfe, which absolutely they have forbiddenon all dayes whatever. Calvin tooke great offence therear (of so austere a life would hee have the people) and kept a great adoe about it, in Geneva, when hee lived amongst them : as hee doth thus relate the story to his Friend Farellus. Corneus, and Perinus, two of speciall Hoift, ad Farel, power and qualitie in that Citie, together with one of the Syndicks (which is one of the four chiefe Officers of the Common-wealth) one of the Elders, named Hemrichus, and fome others of their Friends, being merry at an invitation, fell to dancing. Notice hereof being given to Calvin, by some false brother, they were all called into the Confiftory, excepting Corneus and Perinus: and being interrogated thereupon, Impudenter Deo & nobis mentiti funt, they lyed, faith he, most impudently

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dearly unto God and us. (Most Apostolically faid.) At: that, faith hee, I grew offended, as the indignitie of the thing deserved : and they persisting in their contumacie, Cenjus at jure-jurando ad vers confessionem adigerentur. I chought it fit to put them to their oaths about it. So faid, to done; and they not onely did confesse their former dancing, but that that very day, they had beene dancing in the house of one Balthasats Widdow. On this confesson he proceeded unto the censure, which certainely was sharpe enough for so small a fault, (for a fault it was, if he would have it :) the Syndick being displaced, the Elder turned out of his office, Perryn and his Wife both clapt in prison, and all the reft, pudore confusi, put to open shame. This was in Anno 1 546. And afterwards, considering how much hee difliked it, their Ministers and Preachers cryed downe dancing, as a most sinfull and unchristian pastime, and published divers Tracts against it. At last in Anno 1971. it was concluded in a Synod held at Rochel, and made to be a part of their publike discipline; vi? . That All Congregations should be admonished by their Ministers, feriously to reprehend and suppresse all Dances, Mummeries, and Enterindes: as also that all Dancing-Masters, or those who make any dancing meetings, after they have beene ofe admonished to desist, ought to bee excommunicate for that their contumacie, and disbedience. Which rigidnesse of theirs, as it is conceived, confidering how the French doe Dallington view delight in dancing, hath beene no small impediment unto the generall entertainement of the reformed Religion in that Kingdome. So great is there delight therein, and with fuch eagernesse they pursue it, when they are at leisure from their businesse; that as it seemes, they doe negled the Church on the holy dayes, that they may have the more time to attend their dancing. Upon which ground, it was, and not that dancing was conceived to be no lawfull fort for the Lords day, that in the Councel of Sens, An. 1524. in that of Paris, Anno 1557, in those of Rhemes, and Tours,

of Fr.

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Annie 1583, and finally in that of Bonrges, Anne 1584! daneing on Sundayes, and the other boly dayes, hath been prohibited: prohibited indeed, but practiced by the people, notwithstanding all their Canons. Burthis concernes the French, and their Churches onely : our Northerne Nations not being fo bent upon the fport, as to need restraint. Onely the Polish Churches did conclude in the Synod of Petricow before remembred, that Taverne-meetings, drinking-matches, Dice, Cards, and fuch like pastimes, as also Musicall Instruments, and dances, should on the Lords day be forbidden. But then it followeth with this clause, Prefertim eo temporis momento quo concio & cultus divinus in templo peragitur, " especially at that instant time, when " men should be at Church to heare the Sermon, and at-" tend Gods worship. Which cleerely shewes that they prohibited dancing, and the other pastimes then recited, no otherwise than as they were a meanes, to keepe men from Church. Probably also they might be induced unto it, by fuch French Protestants, as came into that Country with the Duke of Anjon, when he was chosen K. of Poland, Anio 1574. which was 4. yeeres before this Councell.

oppressed with Turkish bondage, we have not very much to say. Yet by that little which we find thereof, it seemes the Lords day keeps that honour which before it had; and that the saturday continues in the same regard, wherinonce it was: both of them counted daies of feasting and both retained for the assemblies of the Church. First that they are both daies of feasting, or at the least exempted from their publike Fasts, appeares by that which is related by Christopher Angelo, a Grecian, whom I knew in Oxford, Till De instit. Grec.

ipiga si Kejre, i si ipiga si ihis ins rahim werend, is in the in infrance of oliver, i that on the Saturday and Sunday, which we call the Lords day, they do both eat Oyle and drink wine, even in Lent it self; whereas on other daies, they feed on pulse, and drink only water. Then that they both are still Oo 2

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retained for the affemblies of the Church, with other Holy dayes, he tells us in another place: where it is faid, 'Er rais everagis, is indep hilling to Kebe, it is rais comis

top rais the intents one, were integer in adapt in Engluss modification for the Lords day, and the saturday, and the other Postivals, they use to goe unto

the Church on the Eve before, and almost at midnight;

" where they continue till the breaking up of the Congregation. For the Agyptian Christians, or Cophies, as

wee call them now, it is related by G. Sandys, that on the

" Saturday presently after midnight, they repaire unto

" Sunday at noone; during which time, they neither fit

" nor kneele, but support themselves on Crutches: and that they sing over the most part of Davids Psalmes

" at every inceting, with divers parcels of the old and new

Testament. Hee hath informed us also of the Armenians, another fort of Easterne Christians, that comming

into the place of the Assembly on Sunday in the afternoon, " hee found one sitting in the middest of the Congrega-

" tion, in habit not differing from the rest, reading on a

Bible in the Chaldean tongue: that anon after came

" the Bishop in an Hood or vest of blacke, with a staffe in in his hand; that first he prayed, and then sung certaine

of Pfalmes affifted by two or three; after, all of them fing-

" ing joyntly, at interiors praying to themselves; the Bi-

"hop all this while with his hands erected, and face towards the Altar: That Service being ended, they

" all kiffed his hand, and bestowed their Almes, hee lay-

" ing his other hand on their heads, and bleffing them;

" finally that bidding the succeeding Fasts, and Festivals,

" hee dismissed the Assemblie. This the behaviour of these Easterne Christians in the publike places of assembly. As for the residue of the day, which is not destinate to reli-

gious meetings, they neither bar themselves theron, either from necessary busines, or lawfull pleasures: but freely give

them-

Travels L 2.

themselves to dancing in the open streets, and other meetings of good Neighbourhood, in all things using it as a fettivall day, not as a Sabbath. And this not onely in small Townes and pertie Villages, where their behaviour might be perhaps the more remisse; but in their very principall Cities, even in Constantinople it selfe, the supreme of all, under the eye and with the knowledge of their Superiours in the Lord: as I have credibly beene informed by a worthy Gentleman, who spent much time therein, and other places of those parts, in the publike service of this Kingdome. The Muscovines, being neere unto the Greeks, and once within the jurisdiction of the Patriarke of Constantinople, partake much also of their customes. They count it an unlawfull thing to fast the Saturday, which shewes that Gagvinus de somewhat is remaining of that esteeme, in which once they Moscovil. had it: and for the holy dayes, Sundayes aswell as any other, they doe not hold themselves so strictly to them, but that the Citizens& Artificers, immediately after Divine service, betake themselves unto their labours, and domesticke bufinefles. And this, most probably, is the custome also of all the Churches of the East; as holding a Communion with the Church of Greece, though not subordinate thereunto: from the which Church of Greece, the faith was first derived unto these Muscovites, as before was faid; and with the faith, the observation of this day, and all the other boly dayes, at that time in use. As for the Country people, as Gaguinus tels us, they seldome celebrate or obferve any day at all, at least, not with that care and order, as they ought to doe; faying, That it belongs onely unto Lords and Gentlemen, to keep holy dayes. Last of all, for the Habassines, or Ethiopian Christians, though further off in fituation; they come as neere unto the fashions of the ancient Grecians. Of them we are informed by M. Brerewood, Enquiriesc. 23. out of Damianis " that they reverence the Sabbath, kee-"ping it solemne equally with the Lords day. Scaliger tels Emend Temp. us, that they call both of them by the name of Sabbaths; ib. 7. 003

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an Clem.

the one the first, the other, the latter Sabbath: or in their. owne language, the one Sanbath Satriflos, that is, Christs Sabbath; the other, Sanbath Judi, or the fewer Sabbath. Bellarmine thinks that they derived this observation of the Saturday or Sabbath, from the Constitutions ascribed to Be Swipt. Eccl. Clemens: which indeed frequently doe preffe the observation of that day, with no-leffe fervour than the Sunday. Of this wee have already spoken. And to this Bellarmine was induced the rather, because that in this Country they had found authoritie, and were esteemed as Apostolicall. Audio Ethiopes his Constitutionibus uti, ut vere Apostolicis, & ea ac causa in erroribus versari, circa cultum. Sabbatisco diei Dominica. But if this be an errour in them. they have many partners; and those of ancient standing in the Church of God, as before was shewne. As for their fervice on the Sunday, they celebrate the Sacrament in the morning early, except it be in the time of Lent : when tasting all the day, they discharge that duty in the Evening, and then fall to meat; as the same Scaliger hath recorded. So having looked over all the refidue of the Christian World; and found no Sabbath in the same, except onely nominall: it is now time, wee turned our course, and let fayle for England : where we shall find as little of it as in other places, untill that fortie yeeres agoe, no more, some men began to introduce a Sabbath thereunto, in hope thereby to countenance and advance their other projects.

onne sensi v callathe La

PART. 2.

CHAP. VII.

In what estate the Lords day stood in this Isle of Brittan, from the first planting of Religion, to the reformation.

(1) What doth occurre about the Lords day, and the other Festivals, amongst the Churches of the Brittans. (2) Of the estate of the Lords day, and the other holy dayes in the Saxon Heptarchie. (3) The honours done unto the Sunday, and the other holy dayes, by the Saxon Monarchs. (4) Of publike actions, Civill, Ecclesiasticall, mixt, and Military, done on the Lords day, under the first fixe Norman Kings. (5) New Sabbath doctrines broached in England in King Johns Reigne; and the miraculom original of the same. (6) The prosecution of the former businesse; and ill successe thereins of the undertakers. (7) Restraint of worldly businesse on the Lords day, and the other holy dayes, admitsed in those times, in Scotland. (8) Restraint of certaine fervile Workes, on Sundayes, holy dayes, and the wakes, concluded in the Councell of Oxon, under Henry 3. (9) Hnsbandrie and Legall processe, prohibited on the Lords day first, in the Reigne of Edward 3. (10) Selling of Woolls, on the Lords day, and the folemne Feafts, forbidden firft by the faid King Edward: as after, Faires and Markets generally, by King Henry 6. (11) The Cordwainers of London, restrained from selling their wares on the Lords day, and some other Festivals, by King Edward the fourth, and of the Recreations in those times permitted upon 004

GHAP. TO the fame. (12) In what effate the Lords day flood, both for the doctrine, and the practices in the beginning of the reigne of King Henry the 8. (13) The Dollring of this Church, in the present bufinesse, towards the latter end of the faid Kings Reigne.

ND now at last we are for England, that we may see what hath bin done amongst our selves, in this particular; and thereby bee the better lessoned, what we are todoe, For as before I noted, the Canons of particular Churches, and Edicts

of Particular Princes, though they sufficiently declare, both what their practice and opinion was, in the prefent point s yet are no general! Rule, not prescript to others, which lived not in the compasse of their Anshoritie. Nor can they further bind us, as was then observed; then as they have beene fince admitted into our Church, or States, either by adding them unto the body of our Canon, or imitating them in the composition of our All: and Statutes. Onelwithe Decretals of the Popes, the body of their Caven Law, is to bee excepted : which being made for the direction and reiglement of the Church in generall, were by degrees admitted, and obeyed, in these parts of Christendome; and are, by Att of Parliament, fo far fill in force, as they oppose not the Prerogative Royall, orthe Municipall Lawes and Statutes, of this Realme of England Now that we may the better fee, how it hath been adjudged of here, and what hath beene decreed or done, couching the Lords day, and the other boly dayes : we will aftend as high as possible we can, even to the Church and Empire of the Brittans. Of them indeed wee finde not much, and that delivered in as little; it being faid of them

CHAP. 7.

by Beda, that in the time of Constant me they did dies festos Hill L. 1. 6.8. celebrare, observe those boly dayes which were then in use: which, as before we feid, were & ofter, whi four ide, the fealts of Christ Nationy, and his facarnation, every yeere; together with the Lords day, weekely. And yet it may be thought, that in those times the Lords day was not here of any great account; in that they kept the feast of Easter, after the fashion of the Churches, in the Easterne parts, desima quarra luna, on what day of the weeks loever : which certainely they had not done, had the Lords day obteined amongst them that esteeme, which generally it had found in the westerne Churches. And howsoever a late writer of Ecclefiafricall hiftory, endeavour to acquie the Brittans of these first Ages, from the erroneous observation of that Broaght histal,

feast, and make them thereinfollowers of the Church of 4. 4.13.

Rome : yet I conceive not that his proofes come home , to make good his purpose. For where it is his purpose to prove, by computation, that that erroneous observation, came not in amongst the British, till go, yeers before the entrance of S. Austen, and his affociates into this Iland; and forthat end hath brought a paffage out of Beda, touching the continuance of that cuftome: its plaine that Beda speaks not of the British, but the Scottish Christians. Permanfit antemiapud cos [the Scottish-Irish Christians, as himselfe confesseth | bujusmodi observantia Paschalis tempore non pauco, hoc est usque ad annum Domini 717.per annos 1 50 : which was, (as he computes it somewhat neere the point) but 30 yeeres before the entrance of that Ak-Stin. Now for the Scots, it is apparant that they received not the faith; till the yeere of Christ 430, (not to fay any thing of the time wherein they first set footing in this Iland, which was not very long before:) and probably might about that time, of which Beda speakes, receive that cultome of keeping Easter from the Brittans; who were next neighours to them, and a long time lived mingled with them. But for the Brittans it is most certaine, that

they . .

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they had longer beene accustomed to that observation: though for the time thereof, whether it came in with the first plantation of the Gospell here we will not contend; as not pertaining to the businesse, which we have in hand. Suffice it, that the Brittans anciently were observant of those publicke festivals, which had beene generally entertained in the Church of God : though for the time of celebrating the feast of Easter, they might adhere more unto one Church, then unto another. As for the Canon of the Councell of Nice, which is there alledged; Baronius rightly hath observed out of Athanasims, that notwithstanding both that ('aron, and the Emperours Edicts thereupon: tomen etiam postea, Syros, Cilices, & Mesopotamios, in eodem errore permansisse, the Syrians, Cilicians, and Mesopotamians, continued in their former errour. And why not then the Brutans, which lay farther off; as well as those that

dwelt so neere the then Regall City?

(2) Proceed we next unto the Saxons, who as they first received the faith, from the Church of Rome; lo did they therewithall, receive such institutions, as were at that time generally entertained in the Roman (burch: the celebration of the Lords day, and the other festivals, which were allowed of and observed, when Gregory the Great attained the Popedome. And here to take things as they lie in order, we must begin with a narration, concerning Westminker, which for the prettinesse of the story I will here insert. Scbeit the first Christian King of the East Saxons, having built that Church, unto the honour of God, and memory of Saint Peter, invited Mellitus Bishop of London, on a day appointed, unto the confecration of it. The night before S. Peter comming to the further side crosseth the ferrie, goes into the Church, and with a great deale of celestiall musick, lights, and company, performes that office; for the dispatch of which Mellitus had beene invited. This done, and being wafted backe to the further fide, he gives the ferri-man for his fare, a good draught of fishes : onely commanding him

Aldredus de Ge-Pla-Edwardi.

him, to carry one of them, which was the best for price

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and beauty, for a present, from him, to Melitus; in testimony that the worke was done, to his hand already. Then telling who hee was, hee addes, that hee and his posterity, the whole race of fiftermen, should bee long after stored with that kinde of fish : rantum ne ultra pifcari audeatis in die Dominica, provided alwayes, that they fished no more upon the Sunday. Aldredus fo reports the Hory. And though it might be true, as unto the times wherein hee lived, (which was in the declining of the twelfth Century) that fishing onthe Lords day, was restrained by law:yet fure he placed this flory ill, in giving this injunction from Saint Peter, in those early dayes, when fuch restraints were hardly setled; if in a Church new planted, they had yet beene spoke of, Leaving this therefore as a fable, let us next look on Beda, what he hath left us of this day, in reference to our Ancestors of the Saxons-race: and many things wee finde in him worth our observation. Before wee shewed you, how the Sunday was esteemed a festivall, that it was judged bereticall to hold fast theren This ordinance came in amongst us with the faith it selfe. St. Chadd, having a Hist. 1.3.6.23.... place defigned him by King Ofwald, to erect a monastery; did presently retire unto it, in the time of Lent : In all which time, Dominica excepts, the Lords day excepted, he fasted constantly till the evening, as the story tells us. The like is told of Adamannus, one of the monastery of Coldingham, now in Scotland, (but then accounted part Hift. 1. 4. 6. 250. of the Kingdome of Northumberland,) that he did live in such a ftrict and absternious manner; ut not unquam çibi vel porus, excepta die Dominica, & quinta Sabbati perciperet; that he did never eate nor drinke, but on the Sunday, and Thursday onely. This Adamannus lived in Anno 690. Before we shewed you, with what profit, musicke had beene brought into the Church of God: & hither it was brought, it feemes with the first preaching of the Goffell. Boda re- Establish landa lates it of Paulinus, that when hee was made Billion of Rechefter

Lib. 4. C. 2.

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Roshester, which was in An.632, he left behind him in the North, one fames a Deacon, cantandi in Ecclesia perstissimi, a man exceeding perfect in Church musicke : who taught them there, that forme of finging divine service, which he learnt in Canterbury. And after in the yeere 668, what time Archbiftop Theodorus made his Metropoliticall vifitation, the Art of sing ing service, which was then onely used in Kent (for in the North it had not beene so settled , but that it was againe forgotten) was generally taken up over all the Kingdome. Sonos cantands in Ecclesia, quos eatenus in Cantia tantum noverant , ab hoc tempore per omnes Anglorum Ecclesias discere coperunt, as that Author hath it. Before we shewed, how Pope Vitalianus, anno, 65 2. added the Organto that vocall musicke, which was before in use in the Church of Christ. In lesse then 30 yeeres after, & namely in the yeere 679 were they introduced by Pope Agathesinto the Churches of the English : and have continued in the same well neere 1000 yeers, without interruption. Before we shewed you, how some of the greater fe-Stiva's, were in elteeme before the Sunday; and that it was so even in the primitive times. And so it also was in the primitive times of this Church of England: it being told us of Queene Etheldreda, that after she had put her selfe into a monastery, she never went unto the Bathes, preter " imminentibus solenniis majoribus, but on the approach of " the greater festivals, fuch as were Easter , Pentecost, and " Ckrissmas, (for so I think he meanes thereby Epiphanie:) " as also, that unles it were on the greater festivals she did " not use to eat, above once, a day. This plainely shews, that Sunday was not reckoned for a greater festival; that other daies were in opinion & esteeme above it; and makes it evident withall, that they conceived not that the keeping of

the Lords day, was to be accounted as a part of the Law of nature; or introduced into the Church, by divine authorizing, but by the same authority that the others were. For

Lawes in these times made, we meete with none but those

Blid, Eccl. hist.

Ap. Lambert.

Conrecell.

of Inasa West-Saxon King, who entred on his reigne an. 712: A Prince exceedingly devoted to the Church of Rome, and therfore apt enough to embrace anything, which was there concluded. By him it was enacted, in this forme that followeth. Servus si quid operis patrarit die Dominico, ex pracepto Domini fui, liber esto, c. c. If a fervant worke on " the Lords day, by the appointment of his master, he was " to be fet free, & his mafter was to forfeit 30 shillings: but " if he worked without fuch order from his master, to be "whipped, or mulcted. Liber fi boe die operetur injufiu "Domini sui, de. So if a free-man worked that day, "without direction from his mafter, he either was to bee "made a Bond-man, or pay 60 shillings. Now was the Church wating to declare her pleasure, it being ordered in a Synod at Clove-shooe, called by Cutbert Arch-bishop of Canterbury, Amo 747. Vt dies Dominicus legitima vencrationea cuntis celebreturs c. That the Lords day be obferved with all due folemnity, and that it bee dedicated onely to the worship of God. Nor did they take this care of the Lords day onely. For then and there it was decreed. that not alone on that day, eo die, Sed per alias festivitates majores, but on the other greater festivals the people should assemble to heare Gods Word, &c. And in the Canons of Egbert Arch-bishop of Torke, it was also ordered, omnibus festis & diebus Dominicis, that as well on all the holy dayes, as the Lords day, the Priests should Preach unto the people. As for the dollrine of these times, we may best judge of that by Beda. First for the Sabbath, that hee In Luc. 194 tells us, ad Mosis usque tempora ceterorum dierum similis erat, was meerely like the other dayes untill Mifes time; no difference at all betweene them: therefore not instituted and observed in the beginning of the world, as some teach us now. Next for the Lords day, that he makes an Apostolical Cantion onely no divine commandement ; 28 before we noted : and how farre Apostolical fantions bind, we may cleerely fee, by that which they determined in the

Councell of Hierusalem. Of these two specialties, we have spoke already.

Lambert Ar-

(2) This is the most we finde in the Saxon Hentarchi; and little more then this wee finde in the Sexon Monarchie. In this wee meete with Alured first, the first that brought this Realme in order, who in his lawes cap. de dicbus fest is & folenibus, reckoneth up certaine dayes in which it was permitted unto free-men to enjoy their festivall liberry, as the phrase there is : fervis autem & iis qui funt legitima officiorum fervitute aftricti, non item ; but not to flaves, and fuch as were in fervice unto other men, viz. the twelve dayes after Christs Nativity, dies ille quo Chrifus (ubegit diabolum the day wherin our Saviour overcame the devill; the festivall of Saint Gregory , seaven dayes before Easter, and as many after; the feltivall day of Saint Peter and Paul, the weeke before our Lady day in harvest, All-Hallowide, and the fourewednesdayes in the Ember-weeke. Where note how many other dayes, were priviledged in the selfe-same manner, as the Lords day was; in case that be the day then spoke of, wherein our Saviour overcame the Devill, as I thinke it is : as also that this privilege extended unto free-men onely, fervants and bond-men being left in the same condition as before they were, to spend all dayes alike, in their masters businesse. It also was by him enacted, Neminem sceleris reum. (Si qua vitari possit) in festivitate diei Solis morte afficiendum, &c. That no ma-" lefactor should bee put to death upon the Sunday, but " should bee kept in durance untill the festivall be over, " and then executed: which Law was afterwards confirmed by King Canut me. This Alured began his raigne, anno 871. and after him succeeded Edward, surnamed the Elder in the yeere 900. who in a league between himselfe and Gunt brun K. of the Danes in England, did publickely, on both fides, prohibite, as well all markettings on the Sunday, as other kind of work whatsoever on the other boly dayes. Datus fi die Dominico quicquam fuerit mercatus, reipfa,co Oris praterea

terea I & mullfator; Anglus 30 folidos numerato, &c. a If a "Dane bought any thing on the Lords day, he was to for-" feit thething bought, &to pay 12 Oras, (every Ora being) ce the fifteenth part of a pound) an Englishman doing the "like to pay 30 shillings. A freeman if he did any work, die ce quocung, jeffe, on any of the bolydayes, wasforthwithto be-... made a Bondman, or to redeeme himselfe with mony; a " bond-flave to be beaten for it, or redeem his beating with "his purse. The master also whether that he were Englishmanor Dane if he compelled his fervancs to work on any " of the holy daies, was to answer for it. Athelft an who fucceeded Edward, an. 942, did decree the same, or confirme it rather. So when it had been generally received in other places, to begin the Sunday-fervice on the Eve before, it was enacted by King Edgar, furnamed the peace ible, who began his reigne, ann. 959, diem Sabbati, ab ipfa die Saturni,hora pomeridiana tertia , ufa, in lunaris diei ailuculumifeflum agitari: that the Sabbath should begin on Saturday, at 3 of the clock in the afternoon, (& not as Fexe relates it in his Acts and Monuments , at nine in the morning) and fo hold on till day breake, on Monday. Where, by the way, though it be dies Sabbati in the Latine, yet in the Saxon copy,it is only Healde, the boly day. After this Edgars death, the Danes to plagued this realme, that there was nothing fettled in it, either in Church or state, till finally they had won the Garland, and obtained the Kingdome. The first of these Canutus, an heroick Prince; of whom it is affirmed by Malmesbury, omnes leges ab antiquis regibus, & maxime (ub Etheldredo laras, that hee commanded all-those lawes to be observed which had beene made by any of the former Kings, (and those before remembred amongst the rest, of which fee the 42 of his Constitutions;) especially by Etbeldred his predecessour : and that upon a grievous mulct, ro be layed on fuch, who should disobey them. These are the laws which afterwards were called King Edwards no qued ille flatmerit , fed quod observarit , not because he enneted them:

Leg.14.15.

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them, but that he caused them to be kept. Qf these more anon. Besides which Lawes so brought sogether , there were fome others made at winchester by this King Cansrus and amongst others, this, that on the Lords any there should be no marketting, no Courts, or publicke meetings of the people for Civill businesses : as also that all men abfleine from hunting, and from all kind of earthly worke. Yet was there an exception too, nift flag itante metellitate, in cases of necessity, wherein it was permitted both to buy and fell, and for the people to meete together in their Courts. For fo it passeth in the Law. Die Dominico mercata concelebrari, populive connentus agionisi flagitante necessitate, plazissime vetamus ; ipso praterea die sacrofantto à venatione, & opere terreno prorfus omnisquifque abstineto. Noc that it is to be supposed, as some would have it, that he intended Sunday for a Sabbath day. For entring on the Crowne ann. 1017, he did no more then what had formerly beene enacted by Charles the Great, and severall Conncels after him; none of which dreamed of any Sabbarb Befides it is affirmed of this Cannens by Otho Frifingenfis, that in the yeere 1027, he did accompany the Emperour Conrade, at his coronation, on an Easter day; which questionleffe he would not have done, knowing those kind of pomps to be meerely civill, and to have in them much of oftentation; had hee intended any Sabbath, when hee restrained fome works on Sunday. But to make fure worke of it, without more adoe, the Lawes by him collected, which we call St. Edwards, make the matter plaine : where Sunday hath no other priviledge then the others feasts; and which is more, is ranked below them. The Law is thus entituled, De temporibus & diebus pacis Domini Regis : the text as followeth. Ab adventu Domini ufque ad oltavam Epipha-" nia, pax Dei & Ecclesia, per omne regnum , &c. From " Advent to the Octaves of Epiphanie, let no mans person be molested, nor no suit pursued : the like from Sepringse gefima , to Low-Sunday; and fo from bely Thursday to the

Rog.de Hoveden. in Henrico Geundo:

1il.5.6:19:

where sunday after whirforeide. Item omnibus Sabbaris ab bora nova ufg, ad diem Luna, &c. the like on Sarman days from three in the afternoone untill monday morning; as also on the Eves of the Virgin Mary, S. Minch chael, S. Iohn the Baptist, all the holy Apostles; of such particular Saints whose festivals are published in the Church on the Sunday mornings; the Eve of All Saints in November, from 3.0f the clocke, till the solemnitie be ended. As also that no Christian be moletted, going to Church for his devotions, or returning thence: or tradvelling to the dedication of any new erected Church, or to the Synods, or any publike chapter meeting. Thus was it with the Lords any, as with many others in S. Edwards Lawes; which after were confirmed and ratified by King Henry the second after they had long been neglected.

(4) Now goe we forwards to the Normans, and let us fee what care they took about the fanctifying of the Lords day; whether they either tooke or meant it for a Sabbath. And first beginning with the reigne of the first fixe Kings, wee finde them times of action, and full of troubles, as it doth use to bee in unsetled states: no Law recorded to be made touching the keeping of this day; but many actions of great note to bee done upon it. These wee will ranke for orders fake, under these 5. heads: I Coronations, 2 Synods Ecclesiasticall, 3 Councells of Estate, & Civil businesse, and & Battels and assaults; which we shall summe up briefly, in their place and time. And first for Coronations, which as before I faid, are mixt kind of actions, compound of facred and of civill; William furnamed Rufus, was crowned at Canterbury by Archbishop Lanfrancke, the 25. of Septem. being Sunday, An. 1087. So was King Steven, the 21. of December, being Sunday too, An. 11 35. On Sunday before Christmaffe day was Henry the second crowned at London, by Archbishop Theobald, Anno 1155. and on the Sunday before Septuagesima, his daughter Ioane, was, at Palermo, crowned Queenc of Sicile. Of Richard the first

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it is recorded, that hoyfing fayle from Barbeflet in Notmandie, he arrived safely here upon the Sunday, before our Lady day in Harvest : whence setting towards London, there met him his Arch-bishops, Bishops, Barles, and Barons, Cum copiosa militum multstudine, with a great multitude of Knightly ranke; by whose advice and counsell he was crowned on a Sunday, in September following, Armo \$189. and after crowned a second time, on his returne from thraldome and the holy Land, Anno 1194. on a Sunday too. The royall and magnificent forme of his first Coronation, they who lift to fee, may find it most exactly represented in Rog. de Hoveden. And laft of all King John, was first inaugurated Duke of Normandy, by Walter Archbishop of Roane, the Sunday after Eafter day, An. 1200. and on a Sunday after crowned K. of England, together with Ifabel his Queene, by Hubert, at that time Archbishop of Camerbury. For Synods next, Anno 1070. a Councell was affembled at Winchester, by the appointment of K William the first, and the confent of Alexander then Pope of Rome, for the degrading of Stigand Archbishop of Canterbury: and this upon the Sunday next after Eafter. And we finde mention of a Synod called by Richard Archbishop of Camerbury. Anno 1175 the Sunday before holy thursday: Ad quod concilium venerunt fere omnes Episcopi & Abbates Cantuariensis diacifes; where were affembled almost all the Bishops and Abbats of the whole Province. For Councels of Estate. there was a folemn meeting called on Trinity Sunday, An. 1143, in which assembled Mand the Empresse, and all the Lords which held her partie; where the Ambassadours from Anjou gave up their account : and thereupon it was concluded, that the Earle of Gloncester should be sent thither to negotiate his fifters businesse. So in the yeere 1185, when fome Embassadors from the East, had offered to King Henry the second, the Kingdome of Hierusalem; the King defigned the first Sunday in Lent for his day of answer. Upon which day there met at London, the King, the Patriarke of Hiern-

Hierusalem, the Bishops, Abbots, Earles, and Batons of the Realme of England; as also William King of Scotland, and his brother Davids with the Earles and Barons of that countrie: Et habite inde cum deliberatione concilio co cand then and there upon mature deliberation, it was concluded, that though the King accepted northe title, yet he would give his people leave, to put themselves into the action, and take up the Craffe. For eivil bufineffe of another nature, we find it on record that on the fourth Sunday in Lent, next following, the same King Henry Knighted his Sonne John, and fent him forthwith into Irelang: Knighthood at those times being farre more full of ceremonie, than now it is. Which being but a preparation to Warre and Militarie matters, leades us unto fuch battailes, as in these times were fought on Sunday. Of which wee finde it in our Annalls, that in the yeere 1142, upon a Sunday being Candlemasse day, King Stephen was taken prisoner at the Bartell of Lincolne: as also that on Hely-Croffe day next after, being Sunday too, Robert Earle of Gloncester, Commander of the adverse forces, was taken prisoner at the Battell of Winchester. So read we that on Sunday the 25. of August, Anno 1173. the King of France befieged and forced the Caftle of Dole in Brittaine, belonging to the King of England: as also that on Sunday the 26, of September, Anno 1198. King Richard tooke the Castle of Curceles, from the King of France. More of this kinde might bee remembred, were not these sufficient, to thew how anciently it hath bin the use of the Kings of England, to create Knights, and hold their Councels of Estate, on the Lords day, as now they doe. Were not the others here remembred, sufficient to let us know, that our progenitours did not thinke to superstitiously of this day, as not to come upon the fame unto the crowing of their Kings, or the publicke Synods of the Church; or if neede were and their occasions so required it, to fight as well on the Lords day, as on any other. Therefore no Lords day Sabbath hitherto, in the Realme of England.

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(5) Not

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ed next, there were some overtures thereof, some strange preparatives to begin one. For in the very entrance of the Maz de Hoveden 13. Age, Fulco, a French Prieft, and a notable bypocrise, as our King Richard counted him, and the flory proves, lighted upon a new Sabbatarian fancie; which one of his affor ciates, Enstatins Abbat of Flay, in Normandie, was sent to scatter here in England: but finding opposition to his doctrine, he went backe againe. The next yeere after, being 1202. hee comes better fortified, preaching from Towne to-Towne, and from place to place, Ne que forum rerum venalium'diebus Dominicis exerceret, that no man shonid prefume to Market on the Lords day. Where by the way we may observe, that notwithflanding all the Canons and Edicts before remembred, in the fifth Chapter of this Book; and the third Section of this Chapter; the English kept their Markets on the Lords day, as they had done formerly as neither being bound to those, which had beene made by forraine States; or fuch as being made at home, had long before been cur in pieces by the Sword of the Norman Conqueror. Now for the easier bringing of the people to obey their dictates they had to shew, a warrant sent from God himselfe, as they gave it out. The title this, Mandatum fanctum Dominica diei quod de calo venit Hierufalemete, " Anholy Mandar touching the Lords day, which acame downe from Heaven, unto Hierufalem, found on S: cc Sameons Altar in Golgorba, where Christ was crucified for " the fins of all the world : which lying there three dayes se and as many nights, strucke with such terrourall which " faw ir, that falling on the ground, they belought Gods " mercy. At last, the Patriarch, and Akerias the Archbishop " (of I know not whence) ventured to take into their hands et that dreadfull Letter, which was written thus. Now wipe your eyes, and looke a while on the Contents; which I shall render with as much brevitie, as the thing requires. Ego Dominus qui pragepi vobis ut observarevis diem sanctum Domini-

Dominicum & non ouffodeff is eune, & o. . I ametie Lord ca which hach commanded to keepe holy the Lords days and you have not kept it, neither repented of your " finnes, &c. L'canfed repentance to beet preached unto "you, and you believed not. Then fent I Payans amongst " you, &c. and because you did not keepe the Lords day " holy, I punished you a while with famine, &c. Thereof fore I charge you all, that from the ninth house on the " Suiurday, untill Sun-tiling on the Monday, no man pre-" fume to doe any worke, but what is good; or if he doe, 4 that he repent him of the fame. Verily I say and sweare unto you by my Seate and Throne, and by the Cherubins w that keepe my Seate, that if you doe not hearken to this or my Mandac, I will no more fend to you any other Epi-Witte; but I will open the Heavens, and raine upon you fromes, and wood, and scalding water, &cc. This I avow; " that you shall dye the death, for the Lords day and other " festivals of my Saints, which you have not kept: and I " will fend amongst you beasts with the heads of Lyons, " and the haire of women, and the tayles of Camels; and " they shall eate you and devonce you. There is a great deale more of this wretched fuffe: but I am weary of abitfing both my paines and patience. Onely I cannot chuse but wish, that those who have enlarged their Lords day Sabbarb to the same extent, would either shew us some such Letter, or bring us any of the miracles which herafter follow: or otherwise be pleased, to lengthen out the festivals of the Saints in the felfe-fame manner, as by this goodly Script they are willed to doe.

(6) But to proceed, the faid Eustathius thus furnished, and having found but ill successe, the former years, in the Southerne parts, where he did Anglia Pralatos predicatione sua molestare, disturbe the Prelates by his preachings as my Author hath it; he went up to Torke. There did he preach his doctrines, and absolve such as had offended conditioned, that hereafter they did shew more reverence

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unto

anco the Lords day, and the other boly dayes, doing no fervile works upon them; Nec in diebus Dominicis exercerent forum rerum venalium, particularly, that on the Lords day they should hold no Markets. The people hereunco affented, and promised they would neither buy norsell on the Lords day, Ness force cibum & potum protereuntibus, excepting meat and drinke to passengers. Whereby it seemes, that not withstanding all this terrour, men were permitted yet to travell on the Lords day, as they had occasion, This comming to the notice of the King, and Councell, my men were all fetched up; fuch specially qui in dieb m Dominicis forum rerum venalium dejecerant, which, had difurbed the Markets, and overthrowne the Boothes and Merchandice on the Lords day : and made to fine unto the King, for their mildemeanour. Then were they faine to have recourse to pretended miracles. A Carpenter making a wooden pinne, and a woman making up her webbe, both after three on Saturday, in the afternoone; are fuddenly fmitten with the Palley, A certaine man of Nafferton, baking a Cake on Saturday night, and keeping part untill the morrow, no fooner brake it for his breakfast, but it gushed out blood. A Miller of Wakefield, grinding Corne on Saturday after three of the clocke, instead of Meale, found his binne full of blood: his Mill-wheele standing still of its owne accord. One or two more there are of the fame edition. And for thinke is that related in the Adverd Menuments, out of an old Booke, incitaled, De Regibus Argha; which, now I am fallen upon these Fables, shall bee joyned with them. " King Henry the 2. faith the Story, " being at Cardiffe in Wales, and being to take horse, there " Rood a certaine manby him having on him a white coat. and being bare-foot, who looked upon the King, and or spake in this wife,; Good old King, John Baptist and Reter Braightly charge you that on the Sundairs throughout all your Dominions, there be no buying or felling nor any other servile businesse, (those onely except which +

which appertaine to the preparation of meat and drinks a which thing if thou shalt observe, whatsoever thing thou of takeft in hand, thou shalt happily finish. Adding withall, " rhat unlesse he did these things, and amend his life, hee " (hould heare fuch newes within the twelve-moneth, as a would make him mourne till his dying day. But to conclude, what was the iffue of all this, this terrible Letter, and forged miracles? That the Historian rels us with no small regreat, informing us that notwithstanding all these mira- Hoveden. cles, wherby God did invite the people to observe this day: Populus plus timens regiam potestatem, quam divinam, the people fearing more the Kings power, than Gods, returned

unto their Marketting, as before they did.

(7) I say that the Historian rells it with no small regreat; for in that paffionate discontent he had faid before, that inimicus humani generis, the Devill envying the proceedings of this holy man, so farre so possessed the King and the Princes of darkenesse, (so he calls the Councell) that they forthwith proceeded against them who had obeyed him. Which makes me thinke, that this Enflathins was a familiar of the Popes, fent hither for the introducing of those restraints, which had beene formerly imposed on most parts of Christendome; though here they found no entertainement. The Popes had found full wel, how ill their justlings had succeeded hitherto, with the Kings of England, of the Norman race: and therefore had reconsfe to their wonted arts, by prodigies and miracles to infnare the people, and bring them so unto their bent. And this I doe the rather thinke, because that in the following yeers, Anno 1203. there was a Legate fent from Rome, to William King of Scots, with feverall presents, and many indulgences. Que queniam grato accepit animo, codem concilio approbante Hell. Boel. lib.

decretum est, coc. " Which he accepting very kindly, it 1; " pleased him with the approbation of his Parliament at " that time affembled, to paffe a Law, that Saturday from " twelve at moone should bee counted holy; and that no

Pp 4 er man " man should deale in such worldly businesses, as on the Feast-dayes were forbidden. As also that at the " founding of the Bell, the people should bee busied only " about holy actions, going to fermons, hearing the Velpers or the Eveniong: sdg, ufg, in diem luna facerem, and that " they should continue thus untill monday morning; a pe-" naltiebeing laid, on those who should doe the contrary. So passed it then, and in the yeere 1214 some cleven yeeres after it was enacted in a Parliament at Scone, under Alexander the third, King of the Scots, that none should fish in any waters, A die Sabbati post vesperas u/g, ad diem lune post ortum solis, from Saturday after Evening Prayer, untill Sunne-rifing on the Monday. This after was confirmed in the first Parliament of King James the first; and is to this day called the Saturdayes Slop. So eafily did the Popes prevaile with our now friends of Scotland; that neither miracle, nor any speciall packet from the Court of Heaven, was.

accounted necessary,

(8) But here with us in England it was not fo, though now the Popes had got the better of King John, that unhappy Prince; and had in Canterbury an Archbishop of their owne appointment, even that Stephen Lantton, about whom fo much strife was raised. Which notwithstanding, and that the King was then a Minor, yet they proceeded here with great care and caution; and brought the holy dayes into order, not by command or any Decretall from Rome, but by a Councell held as Oxford, Anno 1222. where amongst other Ordinances, tending unto the government of the Church, the boly dayes were divided into their three rankes. In the first ranke were those, que omni veneratione servanda erant, which were to be observed with all reverence and folemnicie : of which fort were omnes dies Dominicis coc. all Sundayes in the yeere, the Feast of Christs Nativitie, together with all others now observed in the Church of England; as also all the Festivals of the Virgin Mary, excepting that of her Conception, which was left at large;

sp. Lindwood.

Lex aquarum

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large; with diverse which have since beene abrogated. And for conclusion, festum dedicationis cujuslibet Ecclesia in sua parochia, the Wakes, or feasts of dedication of particular Churches, in their proper Parishes, are there determined to be kept with the fame reverence and folemnitie, as the Sundayes were. Nor was this of the Wakes, or feasts of dedication, any new device; but fuch, as could plead a faire original from the Councell held in Ment 7, Anno 812, if it went no higher. For, in a Caralogue there made of fuch principall feafts, as annually were to be observed; they reckon dedicationem Templi, the Confectation Feast, or Wake, as wee use to call it; and place it in no lower ranke, in reference to the folemnitie of the fame, than Easter, Whit fontide, and the reft of the greater festivals. Now, in those times, the Wakes, or feasts of dedication, were either held upon the very day on which, or the Saints day to which, they had first beene consecrated. But after, finding. that so many boly dayes brought no small detriment to the Common-wealth; it came to passe, that generally these Wakes, or feasts of de lication, were respited untill the Sunday following, as wee now observe them. Of the next ranke of Feafts in this Councell mentioned, were those, which were by Priest and Curate to be celebrated most devoutly, with all due performances; missoribus operibus (ervilibus, frandum confuerudinem loci , illis diebus interdictis; all fervile workes, of an inferiour and leffe important nature, according to the custome of the place, being layd afide. Such were Saint Fabian, and S'baftian, and fome twentie more, which are therein specified, but nowout of use: and amongst them, the festivall of Saint George was one; which after, in the yeere paras made by Chicheley, then Archbishop, a Majus duplex, and no leffe folemnely to be observed than the Feast of Christmas. Of the last ranke of Feasts, were those in quibus post Missam, opera rufticana concedebantar, fed ancequam non; whereir iewas permisted, that men might after Malle, puttie their Coun-

Countrey bufineffes, though not before : and these were onely the Octaves of Epiphanie, and of John the Bapriff, and of Saint Peter, together with the translations of Saint Benedict, and Saint Martin. But yet it seemes, that on the greater Festivals, those of the first ranke, there was no restraint of Tillage, and of Shipping, if occasion were; and that necessitie did require: though on those dayes, Sundayes, and all before remembred, there was a generall restraint of all other workes. For so it standeth in the Title. prefixt before those Festivals: Has sunt festa, in quibus, probibitis aliis operibus, conceduntur opera Agriculture, Carrucarum. Where, by the way, I have translated Carrucarum, Shipping: the word not being put for Plough or Cart, which may make it all one with the word fore-going; but for Shippes and fayling. Carruca, fignifieth a Shippe of the greater burthen such as to this day we call Carrette; which first came from hence. And in this sense the word is to be found in an Epistle writ by Gildas: Illis ad sua remeantibus emergunt certatim de Carruchis, quibus sunt trans Scyticam vallem avecti. So then, as yet, Tillage and Sayling were allowed of on the Sunday; if, as before I faid, occasion were, and that necessitie so required. Of other passages considerable in the Reigne of King Henry the third, the principall to this point and purpose, are his owne Coronation, on Whit funday, anno 1220. two yeeres before this Councell; which was performed with great folemnitie and concourse of people. Next, his bestowing the Order of Knighthood on Richard de Clare, Earle of Gloucester, accompanied with fortie other Gallants, of great hopes and spirit, on Whitfunday too, Anno 1 245. And last of all, a Parliament affembled on Mid-Lent Sunday, Parliamensum generalissimum, the Historian calls it, the next yeere

Matth.Westmo-

after.

(9) This was a faire beginning; but they stayed not here. For after, in a Synod of Archbishop Islips, (he was advanced unto that See, Anno 1349.) it was decreed,

de fratrum nostrorum consilio, se with the affent and coun-Lindo 1.2: tit: se faile of all the Prelates then affembled, That on the de Feris, se principall Feasts hereafter named, there should be gees nerally a restraint through all the Province, ab universit ce fervilibus operibus etiam Reipubl. utilibus, even from all manner of service workes, though otherwise necessarie to athe Common-wealth. This generall restraint; in reference to the Sunday, was to begin on Saturday night, ab hora diei Sabbati Vefpertina, as the Canon goes, not a minuce fooner and that upon good reason too, ne Indaice Superfitionis participes videamur, left if they did begin it fooner, (as some now would have us) they might be guiltie of a lewish superstition. The same to be observed in such other Feasts, qua suas babent Vigilias, whose Eves had formerly beene kept. As also that the like restraint should be observed, upon the Feast of Christmas, Saint Stephen, Saint John, &c. and finally, on the Wakes, or Dedication Feasts, which before we spake of. Now, for the workes before prohibited, though necessarie to the Common-wealth; as we may reckon Husbandrie, and all things appertaining thereunto; fo probably wee may reckon Law-dayes, and all publicke Seffions in Courts of Inflice; in cafe they had not beene left off in former times; when as the Indges generall being of the Clergy, might in obedience to the Canon Fineb of the Law, forbeare their Seffions on those dayes, the Lords day Law, 11,6.3. especially. For, as our Sages in the Law have resolved it generally, that day is to be exempt from such bufinesse. even by the Common Law, for the folemmitie-thereof, to the intent that people may apply themselves to prayer, and Gods publicke fervice. Particularly, Fir 7-Herbert tells us, That Nat. Brevium, no Plea shall be holden Quindena Pascha, because it is al-fol 17. wayes on the Sunday, but it shall be holden Craftino Quirdena Palcha, on the morrow after. So Justice Dyer hath Eliz. 1.168. resolved; That if a Writ of Scire Facias, out of the Common Pleas, beare Tefte on a Sunday, it is an error, because that day ismeedies juridieus in Banca. And foit is agreed amongil them,

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them. That on a Fine levied with Protlamations, including to the Statute of King Honry the feventh if any of the Proclamations be made on the Lords day, altof chemure to be accounted erroneous Acts! But to returne unto the Canon, where before wee left : how-ever that Archbishoo Langton formerly, and Iftip at the preferreime, had made thefe feverall restraints from all fervile labours; yet they were farre enough from entertaining any Iswift fancie, The Canen last remembred, that of Simon Thing doch exprefie as much. But more particularly and punctually wee may finde what was the judgement of these times, in a full

de Offic, Archipresb.

declaration of the same, in a Synod at Lumberb, what time John Peckham was Archbishop, which was in Anne 1280. Lindro. Li tit. It was thus determined. Sciendum eft quod obligatio ad feriandum in Sabbato Legali expiravit omnino, &c. " It is " to be understood, that all manner of obligation of re-" fling on the Legall Sabbath, as was required in the Old " Testament, is utterly expired, with the other Ceremo-" nies. And it is now fufficient in the New Testament, to " attend Gods service upon the Lords dayes, and the other ce boly dayes, ad hos Ecclesiafica authoritate deputaris, ap-" pointed by the Church to that end and purpose. The manner of fanctifying all which dayer, non of fumendue a superstitione Indarcas sed à Canonicie institutis, is not " to be derived from any Iewish superstition, but from the " Canans of the Church. This was exact, and plaine enough; and this was constantly the Dostrine of the Church of England. Ichannes de Burgo, who lived about the end of King Henry the fixt, doth almost word for word refolve it fo, in his Pupilla oculi, part. 10. c. 11. D. For publike actions in these times, the greatest and most notable, were the Coronation of King Edward the first, upon the Sunday after the Assumption of the Virgin Mary, together with Eleanor his Queene, Anno 1275. the Knighting of King Edward the third, cam multis alis juvenibus generosis, with many other young Noblemen, by

Occupations. .

the Earle of Lancaster; and afterwards, his Coronation on the same day too, being Sunday, and then Candlemas

Eue, Anno 1327.

(10) Yot finde wee not in these restraints, that Mar. letting had beene forbidden, either on the Lords day, or the other boly dayes; and, indeed, it was not a That came in afterwards, by degrees; partly, by Statutes of the Realme; partly, by Canons of the Church; noestill all Nations elie had long layd them downer For in the 28. of King Edward the third, cap. 14- it was accorded and eftablished, That the wing of would thall be made at the Scaple every day of the Wheke, except the Sunday and the folemne Feafts in the peere. This was the first restraint in this kind with us here in England; and this gives no more priviledge to the Lords day, than the folemne Festivals. Nor was there more done in it, for almost an hundred yeeres; not, till the time of Henry the fixt; Anno 1444. Antiq. Brit, in what time, Archbishop Stafford decreed throughout his Stofford, Province, ut Nundina & Emporia in Ecolofis , aut Camiteries, diebufque Dominicie at que Festie, praterquam tempore mellis, non teneant ur, . That Faires and Markets " Should no more be kept in Churches, and Church yards, " or on the Bords dayes, or the other boly dayes, except in-" time of Harvest onely. If in that time they might be fuffered, then certainely in themselves they were not unlawfull on any other; further, then as prohibited by the higher Powers. Now, that which the Archbishop had decreed throughout his Provinces Catworth, Lord Major of London, attempted to exceed within that Citie. For, in Fabians Chrown this yeers, faith Fabian, (Anno 1 444) an Alt was made by mile. authoritie of the Common Councell of London; That upon the Sunday should no manner of thing within the Franchise of the Cstie be bought or fold, neither Villual, nor other thing : nor none Artificer (hould bring bis Ware unto any man to be worne, or occupied, that day; as Taylors Garments, and Cordwayners Shoots; and fo likewife all other

Occupations. But then it followeth in the Storie, The

28.H 6. c. 16.

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And

which Ordinance held but a while : enough to flew, by the successe, how ill it doth agree with a Lord Major, to deale in things about the Sabbath. Afterwards, in the yeere 1451. which was the 28. of this Hemses Reigne, it pleased the King in Parliament, to ratifie what before was ordered by the Archbishop, in this forme that followeth. Confidering the abominable inturies and offences Done to Almightie God, and to his Saints, al mayes appers and fingular affiltants in our necessities, by the occasion of Faires and Markets upon their high and principall Feafts; as, in the Feast of the Ascension of our Lord, in the Day of Corpus Christi, in the pap of Whitfunday, Trinitie Sunday, and other Sundayes; as also in the high Feast of the Asfumption of our Bleffed Lady, the dap of All Saints, and on Good Friday, accustomably and miserably bolden and used in the Realme of England, ec. our Sobersigne Lord the King, ec. bath ozbained, That all manner of Faires and Markets on the fate principall Feafts, and Sundayes, and Good Friday, thall clearely ceafe, from all the wing of any Goods and Merchandises, necestarie Victuall onely except. (which yet was more than was allowed in the Citie-Act) upon vaine of forfeiture of all the Goods aforefato to the Lord of the Franchise or Libertie, where such Goods he or thall be the web, contrarte to this Ordinance; the foure Sundayes in Harvest except. Which Clause or reservation sheweth plainely, that the things before prohibited, were not esteemed unlawfull in themselves: as also, that this Law was made, in confirmation of the former Order of the Arch-Bishop, as before was said. Now, on this Law, I finde two Resolutions made, by my Lords the Judges. First, Justice Brian, in the 12. of King Edward the fourth. declared, That no fale made upon a Sunday, though in a Faire Or Market overt. (for Markets, as it seemeth, were not then quite layed downe, though by Law prohibited) shall be a good sale, to alter the propertie of the goods.

CHAP. 7. And Ploydon, in the time of Queene Elizabeth, was of opinion, That the Lord of any Faire or Market kept upon Daltons tuflice, the Sunday, contrarie to the Statute, may therefore be endited cap. 27. for the King or Queene, either at the Affifes, or generall Gaole-deliverie, or Quarter Sessions, within that Countie. If so, in case such Lord may be endited for any Faire or Market kept upon the Sunday, as being contrarie to the Statute: then, by the same reason, may he be endired, for any Faire or Market kept on any of the other boly dayes, in that Statute mentioned.

(11) Nor flayed it here. For in the yeere 1 465, which was the fourth yeere of King Edward the fourth, it plea-4.8dw. 4. 6.7. sed the King in Parliament to enact as followeth. Dur Soberaigne Lord the Bing, ec. bath ordained and effabither, That no Cordwainer oz Cobler, within the Citie of London, or within the miles of any part of the fair Eftie, ec. Doe upon any Sunday in the peere, or on the Feafts of the Ascension, o) Nativitie of our Lord. o) on. the Feast of Corpus Christi, sell of command to be sold amy Shooes, Hufeans, (i.e. Bootes) of Galoches; oz... upon the Sunday, oz any other of the fato Feafts, Mail fet or put upon the feet or legges of any person, any Shooes, Huseans, or Galoches; upon pame of torfeiture and love of twentie Willings, as often as any verson that! Doe confrarie to this Ordinance. Where note, that this restraint was onely for the Citie of London, and the parts about it : which shewes, that it was counted lawfull in all places elfe. And therefore there must be some particular motive, why this restraint was layd on those of London onely; either their infolencies, or some notorious neglect of Gods publike fervice: the Gentle Craft had otherwise beene ungently handled, that they, of all the Tradef-men in that populous Citie, should be so restra:ned. Note also, that in this very A&, there is a refervation or indulgence for the inhabitants of S. Martins le Grand, to one as formerly they were accustomed, the fain:

CHAP. 7.

fato Act or Statute notwithstanning. Which very Claufe did after move King Henry the eight to repeale this Statute, that so all others of that Trade might be free, as they : or, as the very words of the Statute are, That to the bonour of Almightie God, all the hings libients might be bereafter at their libertie, as well as the inhabitants of Sainc Martins le Grand. Yet here it is to be observed, that howfoever men were thus restrained from following certrine businesses on the Lords day, they were, for all thar, fi ffered to enjoy their lawfull pleasures, on the same; such pleasures specially, as might tend to encrease of manhood, and did not draw men on to unthriftie courses. For, in a Statute made in the 12. yeere of Richard the second, it was accorded and affented, That no Servant of Husbandry, 02 Labourer, no2 ferbant of Artificer, 02 Victualler, that! from benceforth beare any Buckler, & word, nor Dagger, upon forfeiture of the fame, ec. but fuch Servants and Labourers thall have Bowes and Arrowes, and use the same the Sundayes and holy-dayes, and leave all play at Tennis, of Foot-ball, and other Games called Coytes, Dice, Casting of the Stone, Kailes, and other such impor tune [oz unthziftie] Bames : the Sheriffes, Majors, Bayliffes, and Constables, babing power to arrest all boers against this Statute, Cap. 6. This Statute, in the 11. of King Henry the fourth, Cap. 4. was againe confirmed; it being there willed, that it be firmely holden and kent : and afterwards, it seemes, set on foot againe by King Edward the fourth. For, by the Proeme of the Statute, 17. of this King Edward the fourth, cap. 3. it seemeth, that many in that time, vio ipend their holy dayes, in Dice. Quoites, Tennis, Bowling, and the like unlawfull Wames, tozbioden (as is there affirmed) by the Lawes of the Realme. Which said unlawfull Games are thereupon prohibited, under a further penaltie in the Statute mentioned. By which it is most manifest, that the prohibition was not onely in reference to the time, Sundayes, or any other other holy wayes; but chiefely to the Games themselves, which were unlawfull at all times : as tending to the trepoverthing of some, and the pernicious example of bivests others of the things it lege people. So, that the Recreations by the Law prohibited, were onely of a riotons and unthriftie nature; and thereupon forbidden by King Edward the fourth, at all times indifferently : Dancing, and other pastimes of that harmelesse qualitie, being meane while permitted, and purfued accordingly; as wee shall fee at large in the next Section. For publike actions in these times, the greatest were the Coronation of King Henry the fifth, on Passion Sunday, Anno 1412. together with the Battailes of Tomton, and Barnet; one, on Paime-Sunday; and the other, on Easter day: the greatest Fields

that ever were fought in England. (12) Now, for the Doltrine and the practice of these present times; wee cannot take a better view, than in Iohn de Burgo, Chancellor of the Universitie of Cambridge, about the latter end of King Henry the fixt. First, dollrs- Pupilla Oculi, of. nally he determineth, as before was faid, that the Lords day 10.6.11. D. was instituted by the authoritie of the Church; and that it is no otherwise to be observed, than by the Canons of the Church wee are bound to keepe it. Then, for the name of Sabbath , that the Lords day, & qualibet dies fatuta ad Id.ib. E. divinam culturam, and every day appointed for Gods publike service, may be so entituled, because in them wee are to rest from all servile workes; such as are Arts Mechanicke, Husbandry, Law-dayes, and going to Markets, with other things, qua ab Ecclesia determinantur, which are determined by the Church. Lastly, that on those dayes, in- 1d. pars 9. cap. 7. sistendum est orationibus, &c. wee must be busied at our H. prayers, the publike service of the Church, in Hymnes, and in spirituall Songs, and in hearing Sermons. Next, pratti-

cally, for such things as were then allowed of, hee doth fort them thus. First, generally, Non tamen prohibentur his diebus facere qua pertinent ad providentiam necessario-

bunt se Divinis Officiis, in case they did not thereby keepe themselves from Gods publike service. Lastly, for Recre-

ations, for dancing on those dayes, hee determines thus:

" That .

?d. ib. D.

"That they which dance on any of the holy dayes, either to ftirre themselves, or others, unto earnall lufts, commut is mortall finne; and fo they doe (faith he) in case they doe " it any day. But it is otherwise, if they dance upon honest " causes, and no naughtic purpose; and that the persons be " not by Law restrained. Choreas ducentes, maxime in diebus festis, causa incitandi se, vel alsos, ad peccatum mortale, peccant mortaliter: & similiter si in profestis diebus hoc fiat : secus si boc fiat ex causa honesta, & intentione non corrupta, & a persona, cui talia non sunt probibita: as hee at large resolves the matter. Which his determination, compared with that before remembred, out of the Statute-Lawes of Richard the second, King Henry the fourth, and King Edward the fourth, make the matter plaine, that in thele times all honest Recreations were permitted on the Lords day, and the other holy dayes, which either might enable the body, or refresh the minde.

cannot have a better warrant for the Doctrine then, than by two publike Writings, in those times set out. The Prelates, and other learned men of the English Clergie, had in the latter end of that Princes Reigne, set forth a Booke, which they entituled, The institution of a Christen man; containing the exposition or interpretation of the Common Creed, the seven Sacraments, the ten Commandements, &c. This Booke they published in the yeere 1537. Subscribed it with the names of all the Bishops then in being, eight of the Archdeacons, and seventeene Doctors of chiefe note; and dedicated to the King; "submitting spisse Dedicates in the professional excellent wis dome, and exact independent.

" it to his most excellent wisedome, and exact judgement,
by him to be recognised, over-seene, and corrected, if he
found any word or sentence in it, meet to be changed,
qualified, or further expounded, for the plaine setting forth
of his most vertuous defire and purpose in that behalfe,
(for at his instance and command it was undertaken,) Some

fixe yeeres after that, Anno 1543. the Worke attaining to

good credit, and having beene both feene and well liked by the Lords Spirituall and Temporall, and the Nether Home of Parliament; it was fet out againe by the Kings Commandement, under the Title of, A neeffarie Doctrine and erndition for any Christen man, with an Epittle of the Kings, To all his faithfull and loving Subjects ? w Wherein a it is affirmed, to be a true declaration of the true know. " ledge of God and his Word, with the principall Articles a of Religion, whereby men may uniformely be led and a raught in the true understanding of that, which is neces-" farie for every Christen man to know, for the ordering " of himselfe in this life, agreeable unto the will and e pleasure of Almightie God. Now in this Booke, which is the very fame, almost, with that first published by the Clergie, and had beene well allowed of, as before is faid. by the Lords Spirituall and Temporall, and the House of Commons, it is thus determined. As touching this Commandement, there is a notable difference betweene this and the offer nine. Foz, as &. Auflin fatth, all the other nine be merely Morall Commandements, and belongen not onely to the fewes, and all other people of the umoria. in the firme of the Old Testament, but also belong now to att Christen people, in the New Testament. But This Becent of the Sabbot, as concerning reft from boofly labour, the feventh day, is Ceremoniall, and pertained onely to the Fewes, in the Old Testament, before the come ming of Christ, and pertaineth not to us Christen people, in the New Testament. Reberthelette, as concerning the spiritualt Rest, which is figured and signified by this corporall Rell, that is to fay, Rell from all carnall workes of the fieth, and all manner of finne; this Percept is Morall, and remaineth tell, and binoeff them that belong unto Christ : and not for every fcventh day onely, but for all bayes, houres, and times. For at all times we be bound to reft from fulfilling our sione carnall will and pleatures, &c. Furthermoze, be-Ades:

fives this spirituall Rest, which chiefely and principally is required of us, we be bound by this Brecept, at certaine times, to ceale from bootly labour, and to gibe our mindes entirely and holly unto Goo; to heare the Divine Service; approved, aled, and observed in the Church; and also the Word of God; to acknowledge our owne finfulneffe unto Bob, and his great mercie and goodneffe to us; to gibe thankes unto him to, his benefits; to make publike and common prayer for all things needfull; to bill the ficke, to instruct every man his Chilozen and Family in bertue and goodneffe, and fuch other like workes. Tou bich things although all Christen people be bound unto by this Commandement, pet the Sabbots day, which is called the Saurday, is not now preferibed and appointed thereunto, as tt was unto the Jewes; but in fread of the Sabbore day, Succeedeth the Sunday, in the memorie of Christis Kefur. rection, and also many other holy and festivall dayes, which the Church hath ordained from time to time; which be called holy dayes, not because one day is more acceptable to God than another , but because the Church hath oz: dained, that upon those dayes we thould give our selves holely, without any impediment, unto fuch holy workes as he before expressed; whereas, upon other baves, we may boe and apply our felbes to bootly labour, and he thereby much letted from fuch holy and spirituall workes. Now, left it might be thought, that nothing else was lawfull to be done on the boly dayes, but that which is before remembrett; it pleased them to explaine themselves, and to adde as followeth : vi? . That men must have a specialt regard. that they be not over-scrupulous, 82 rather superstitions, in abitaining from bootin labour on the holy day. For not with tanding all that is alose spoken, it is not meant, but we map upon the holy day gibe our felbes to labour, for the specie performance of the necessarie affaires of the Prince and Common-wealth, at the commanvement of them that have rule and authoritie therein: Qqz

And also in all other times of necestitie; as for fabing of our Come and Cattell, when it is like to be in banger as like to be bestroyed , if remedie be not had in time. For this Letton our Saviour taught us in his holy Goffel, and wee need not babe any grudge of fcruple in Confetence, in case of such necestitie, to labour on the holy dayes: but rather we thould estend, if the thould for farmulofitie not lave, that God bath lent for the luftenance and reliefe of his people. And yet, in fuch times of necestitie, if their butinelle be not bery great and urgent, men ought to habe fuch regard to the holy day, that they bee bestow some convenient time, in hearing Divine Service, as is alone fato. So that weefee, that by the publike Doetrine of those times, there was not any thing either determined, or allowed of, in the present bufinesse, but what was very confonant unto the Dostrine of the Fathers, and resolutions of the Learned, in the former times; and what was feconded by the Martyrs in this Church of England, and those most excellent Princes which next followed a ro which now wee haften.

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CHAP. VIII.

The storie of the Lords day, from the reformation of Religion, in this Kingdome, till this present time.

(1) The Dollrine of the Sabbath, and the Lords day, delivered by three severall Martyrs, conformably to the judgement of the Protestants, before remembred. (2) The Lords day, and the other holy dayes, confessed by all this Kingdome, in the Court of Parliament, to have no other ground, than the authoritie of the Church. (3) The meaning and occasion of that Clause in the Common Prayer-Booke, Lord have mercie upon us, &c. repeated at the end of the fourth Commandement. (4) That by the Queenes Injunctions, and the first Parliament of her Reigne, the Lords day was not meant for a Sabbath day. (5) The Doctrine in the Homilies delivered, about the Lords day, and the Sabbath. (6) The summe and substance of that Homily; and that it makes not any thing for a Lords day Sabbath. (7) The first original of the New Sabbath Speculations, in this Church of England; by whom, and for What cause, invented. (8) Strange and most monstrous Paradoxes, preached on occasion of the former Doctrines; and of the other dangerous effects thereof. (9) What care Was taken of the Lords day, in King Iames his Reigne; the Preading

CHAP, 8

foreading of the former Dollriner; and of the Articles of Ireland. (10) The Jewish Sabbath set on foot: and of King James his declaration about lawfull sports, on the Lords day. (11) What Traits were write and published in that Princes time, in opposition to the Dollrines before remembred. (12) In what estate the Lords day, and the other holy dayes, have stood in Scotland, since the reformation of Religion in that Kingdome. (13) Statutes about the Lords day, made in the Reigne of our dread Soveraigne, now being; and the misconstruing of the same: His Majestic reviveth and enlargeth the declaration of King James. (14) An exhortation to obedience unto his Majestics most Christian purpose, concludes this Historie.

(3)

Hus are wee fafely come to these present times, the times of reformation: wherein, what ever had beene taught or done in the former dayes, was publikely brought unto the Test; and if not well appropried of layed aside, either as unprofitable, or plainly

hurtfull. So dealt the Reformatours of the Church of England, as with other things, with that which wee have now in hand, the Lords day, and the other holy dayes: keeping the dayes, as many of them, as were thought convenient for the advancement of true godlinesse, and encrease of pietie; but paring off those superstitious conceits, and matters of opinion, which had beene entertained about them. But sirft, before wee come to this, wee will, by way of preparation, lay downe the judgements of some men in the present point; men of good qualitie in their times, and such as were content to be made a sacrifice, in the Common Cause. Of these, I shall take notice of three particularly, according to the severall times in the which they lived. And first, wee will

" heare:

will beginne with Malten Fryth, who fuffered in the yeare 1533. Who in his Declaration of Baptisme, thus declares himselfe 150 Our fore-fathers (faith he) which were in the beginning of the Church, did abrogate the Sabbath, to Pag. 96. 4 the intent that men might have an enfample of Christian 4 liberty, 800. Howbeit because it was necessary that way fhould be referved in which the people should come tose gether, to heare the Word of Godsthey ordained insteed 4-of the Sabbath which was Saturday, the next day fol-11 lowing which is Sanday. And although they might have " kept the Saturday with the lew, as a thing indifferent; w yet they did much better. Some three yeeres after him, Anno 1536. being the 28. of Henry the 8. fuffered Mafter Tyndall; who in his answer to Sir Thomas More, hath refolved it thus. " As for the Sabbath we be Lords over the Pag. 287. " Sabbath, and may yet change it into Monday, or into any " other day, as weelee need; or may make every tenth " day boly day onely, if we see canse wiry. Neither was there " any cause to change it from the faturday, but to put a diffe-" rence between us and the fewer; neither need wee any se holy day at all, if the people might be taught without it. Last of all, Bishop Hooper, somtimes Bishop of Glowester, who fuffered in Queene Maries reigne, doth in a Treatife by him written on the ten Comm videments, and printed in the yeere 1550, goe the felfe-fame way as We may not " thinke (faith hee) that God gave any more bolineffe to Pag 103. " the Sabbarh, than to the other dayer. For if yee confider " Friday, Saturday, or Sunday, in as much asthey be dayes, and the worke of God, the one is no more holy than the other: but that day is alwayes most boly, in the which we " most apply and give our selves unto holy works. To that es end did he fantific the Sabbath day, not that we frould " give our selves to illnesse, or such Ethnicall pastime as is " now used amongst Ethnicall people: but being free that " day from the travailes of this world, we might confider the works and benefits of God, with thankefgiving;

cap. 3.

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" heare the Word of God, honour him and feare him; then " to learne who, and where beethe poore of Christ, that " want our helpe. Thus they : and they amongst them have refolved on their foure conclusions. First, That one day is no more boly than another, the Sunday than the Saturday or the Friday; further than they are let apart for holy uses. Secondly, That the Lords day bath no institution from divine authority, but was ordained by our fore-fathers in the beginning of the Church, that so the people might have a day to come together, and heare Gods Word: thirdly, That fill the Church hath power to change the day, from Sunday unto Monday, or what day she will. And lastly, That one day in seven, is not the Morall part of the fourth Commandement : for M. Tyndall faith expressely, that by the Church of God, each tenth day onely may be kept holy, if wee fee cause why. So that the marvell is the greater that any man should now affirme, as some men have done, that they are willing to lay downeboth their lives and livings, in maintenance of those contrary Opinions, which in these latter dayes have been taken up.

(2) Now that which was affirmed by them, in their particulars, was not long afterwards made good by the generall body of this Church and State, the King, the Lords Spirituall and Temporall, and all the Commons met in

5. 6 6. Edw. 6. Parliament, Anno the fift and fixt of King Edward the fixt; where, to the honour of Almighty God, it was thus enacted. For as much as men be not at all times to minofull to land and praise Cod, so readle to resort to beare Gods Holy Word, and to come to the boly Communion, ec. as their hounden buty both require : therefore, to call men to remembrance of their dutie, and to bely their infirmi. tie, it hath beene wholesomely provided, that there should be some certaine times and dayes appointed, wherein the Christians should cease from all kind of labour, and apply themselves only and wholly unto the asozesaid holy works properly pertaining to frue Religion, et. Which workes

as they may well be called Gods Service to the rimes efue. ctally appointed for the fame, are catted holy dayes : Aot for the matter of the nature either of the time or day '&c. to loal dayes and times are of the holinete, but for the nature and condition of furt holy works, &c. whereunto fach times and dayes are lancified and hallo web : that is to fay, feparated from all prophane uses, and bedicated not unto any Saint of Creature, but onely unto God, and his true worthin Reither is it to be thought, that there is any certaine time 02 definite number of dayes, prescribed in holy Scripture ; but the appointment both of the time, and also of the number of dayes, is left by the authoritie of Gods Word unto the libertie of Christs Church, to be be: terwines and allignes o every in every Countrep, by the Difcretion of the Rulers and Ministers thereof as they that! tudge most expedient, to the true setting forth of Gods glosp, and edification of their people. Nor is it to bee thought, that all this Preamble was made in reference to the bely dayes or Sames dayes only swholebeing left to the authoritie of the Church, was never questioned : but in relation to the Lords day alfo, as by the Act it felfe doth at full appeare; for fo it followerh in the Act : 15e it therfore enaced, to. That all the dayes hereafter mentioned that! be kept and commanded to be kept holy dayes, and none other : that is to lap, all Sundayes in the peere the Featts of the Circumcifion of our Lord Jefus Christ, of the Epiphanie of the Purification, (with all the rest now kept, and there named particularly) and that none other day thall be kept and commanded to be kept holy day, and to abitaine from lawfult boothy labour. Nay, which is more, there is a further Clause in the felfe-fame Act, which plainly shewes that they had no fuch thought of the Lords day, as that it was a Sabbath, or fo to be observed, as the Sabbath was ; and therefore did provide it; and enact by the authoritie Wforefaid, That te hall be latoual to every lausbandman, Labourer, Fifherman, and to all and every other person and perfone;

persons, of what estate, begrie, or condition be or they be. upon the holy dayes afazelato in Harvelt, or at any other times in the pare, when necessitie shall so require, to la bour, ride, fift, or worke any kind of worke, at their free wits and pleasure: any thing in this Art unto the contrary not withstanding. This is the totall of this Act; which, if examined well, as it ought to be, will yeeld us all those propositions or conclusions, before remembred; which we collected from the writings of those three particular Martyrs. Nor is it to be faid, that it is repealed, and of no authoritie: Repealed, indeed, it was, in the first yeere of Queene Mary; and stood repealed in Law, though otherwife in use and practice, all the long Reigne of Queene Eli? abeth : but in the first yeere of King lames, was revived againe. Note here, that in the selfe-same Parliament, the Common Prayer Booke, now in use, being reviewed by many godly Prelates, was confirmed and authorized: wherein so much of the said Act, as doth concerne the names and number of the boly dayes, is expressed, and as it were incorporate into the fame. Which makes it manifest. that in the purpose of the Church, the Sunday was no other wile esteemed of than another boly day. Note further, that the Parliament had declared no more, than what had formerly beene fet forth by the King himfelfe, Injunttions by him published, Anno 1547. in the first entrance of his Reigne, which being verbatim (in this point) fet out by Queene Elizabeth, I shall deferre untill we come unto her time. So that both by Ecclefiasticall, Regall, and Parliamentarie authoritie, the Lords day was confessed to be of very different nature from the former Subbath.

(3) But to proceed, this Statute, as before we faid, was made in Anno 3. and 6. of Edward the fixth: And in that very Parliament, the Common Prayer-Booke was confirmed, which still remaines in use amongst us: save, that there was an alteration of about on of certains Lessons to be used on open Sunday of the peers; the source of the

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Letanie altereb und correged; and two lentences appen in the celibery of the Sacrament unto the Communicants. Now in this Common Prayer-Books thus confirmed, in the fife and fixe yeeres of King Edward the 6. in pleated those cab. I. who had the altering and revising of it, that the Comman. dements, which were not in the former Laurese, allowed of in the fecond of the faid Kings Reigne; should now be added, and accounted as a part of this othe people being willed to fay after the end of each Commandement, Lord bave mercy upon us, and incline our bearts conkeepe this Law. Which being used accordingly, as well upon the heat ring of the fourth Commandement, as of any others; hath given some men a colour to perswade themselves, that certainely it was the meaning of the Church, that we should keepe a Sabbath ftill, though the day be changed; and that wee are obliged to doe it, by the fourth Commandement. Affuredly, they who to conclude conclude against the meaning of the Booke, and of them that made it. Against the meaning of the Booke : for if the Booke had to intended, that that ejaculation was to bee understood in a literall fence according as the words are laid downe in terminis : it then must be the meaning of the Booke, that we should pray unto the Lordito keep the Sabbarb of the Ienes even the feverith day precisely, from the World's Creation, and keepe it in the felfe-fame manner, as the fewes once did; which no man, I prefume, will fay, was the meaning of it. For, of the changing of the day, there is nothing faid, nor nothing intimated; but the whole Law laid downe in terminis, as the Lord delivered it. Against the meaning also of them that made it; for they that made the Booke, and reviewed it afterwards and caused these passages and Prayers to be added to it; Cranmer, Archbishop of Canterbury; Ridley, Bishop of London; and certaine others of the Prelares, then and there affembled: were the same men, by whose advice and counsaile, the All before remembred, about keeping holy dayerswas in the felfe-fame Parliamentdrawne

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drawne up, and perfected. They which confirmed the Booke, by them to contrived, the felfe-fame Lords and Commons, which had confented thereunto. And hee by whose most supreme power it was authorized; the very fame, which in his regall Injunctions, five yeeres before. and those continuing Itill in force, had absolutely determined of the Lords day, that it was not founded on the fourth Commandement. And is it possible we should conceive so ill of those reverend, wise, and sacred persons, as that they would erect a Sabbath in the one Act, and beat it downe lo totally in the other: to tell us in the Service-Booke, that we are bound to keepe a Sabbath, and that the time and day of Gods publike worship, is either pointed out in the fourth Commandement, or otherwise ordained by Divine Authoritie; and in the selfe-same breath, to tell us, that there is neither certaine time, nor definite rumber of dayes, prescribed in Scripture, but all this left unto the libertie of the Church? I fay, as formerly I faid, it is impossible we should think so ill of such reverend persons: nor doe I thinke, that any will so thinke hereafter, when they have once considered the non sequitur of their owne conclusions. As for the Prayer there used, wee may thus expound it, according to the doctrine and the practice both, of those very times : viz. That their intent and meaning was, to teach the people, to pray unto the Lord, to incline their hearts to keepe that Law, as farreas it contained the Law of Nature, and had beene entertained in the Christian (burch; as also to have mercy on them for the neglect thereof, in those boly dayes, which by the Wisdome and Authoritie of his Church, had beene set apart for Go p s publicke Service. Besides, this Prayer was then conceived, when there was no suspition, that any would make use thereof, to introduce a Iewish Sabbath; but when men rather were inclined to the contrarie errour, to take away those certaine and appointed times, Lords dayes, and other holy dayes, which by the wildome

wisdome of the Church had beene retained in the Reformarion. The Anabaptifts were strongly bent that way, as before wee shewed; and if wee looke into the er-see Art. 2/1. excles of our Church we shall there finde what special care 37,38,39. was taken, to suppresse their errours in other points, which had tooke footing, as it feemes, in this Church and Kings dome. Therefore the more likely is it, that this Clanic was added, to crush their furious fancies, in this particular. of not hallowing certaine dayes and times to Gods publike Service. Yet I conceive withall, that had those reverend Prelates fore-feene how much their pious purpose would have been cabused, by wresting it to introduce a Sabbath, which they never meant; they would have cast

their meaning in another mould.

(4) Proceed wee to the Reigne of Queene Elitabeths that fo much celebrated Princeste; and in the first place, we final meet with her Injunttions, published the first yeere of her Empire: In which, the Sunday is not onely counted with the other boly dayes; but labour, at fome rimes permitted; and which is more, enjoyn'd upon it. King Edward her beloved Brother had formerly declared his will and pleasure, in the selfe-same words; which she did new revive and publish in this forme that followeth. All the Queenes faithfull and loving Sublets thall from Iniunct. 20. henceforth celebrate and heepe their holy daysaceorbing to Goos boly Wittano Bleafure: that is, in hearing the To 20 of God read, and taught; in private and publiffe Deapers; in knowledging their offences unfo Cod, and amendment of the same; in reconciling of themselves charitably to their Deighbours, where Difpleafire hath bane; in oftentimes receiving the Communion of the Modie and Bloud of Christ; in visiting the Doze, and Sicke : ufing all fobernede, and gooly conversation. This feemes to be fevere enough; but what followeth next? pet not withfranding, all Parlons, Vicars, and Curaces thall feach and beclare to their Parithioners, that they

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may with a fafe and quiet Conscience, after their Common Prayer, in the time of Harvest, labour upon the holy and festivall dayes, and save that thing which God bath fent; And if for any ferupuloficie. grudge of Confeience, men thould superstitionsly abstaine from working on these daies, that then they thould arteboully offend and difplease Bob. This makes it evident, that Queen Eli? abeth in her owne particular, tooke not the Lords day for a Sabbath; or to bee of a different nature from the other boly dayes: nor was it taken so, by the whole Body of our Church, and State, in the first Parliament of her Reigne; what time it was enacted, That all and every person and persons inhabiting within this Realme, and any other the Queenes Dominions', thall viligently and faithfully, having no lawfuil or reasonable excuse to be absent, endebour them: felbes to refort to their Warish Church, or Chappell, accu-Storned; or upon reasonable let thereof, to some usuall place where Common Prayer thall be used in such time of let, upon every Sunday, and other dayes or bained and uled to be kept as holy dayes, and then and there to abide oz verly and soberly, during the time of Common Prayer, Preaching, 02 other ferbice of Bab. Nor was it onely fo enacted, and no more but so; but in the sequell of the Law. the felfe-same penaltie is imposed, on them which come not to the Church on the boly dayes, which is inflicted upon those which neglect the Sundayes. For so it followeth in the Statute before remembred, That every person so of. fending, shall not alone be subject unto the censures of the Thurch, but shall forfeit for every fuch offence tivelbe pence, to be levied to the use of the pope of the same Barish by the Church-wardens of the fame, ec. Which were it executed, as it ought, the holy dayes might in little time regaine that credit, which they now have loft. This Law is still in force, and still like to be; and by this Law, the Sundayes and the boly dayes are alike regarded. Nor by the Law onely, but by the purpole and intent of holy Church,

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Church, who in her publike Liturgie is as full and large for every one of the boly dayes, as for the Sunday, the Letanie excepted onely. For otherwise, by the rule and prescripe thereof, the same Religious Offices are designed for both, the same devout attendance required for both; and what-soever else may make both equall. And therefore by this Statute, and the Common Prayer-Booke, wee are to keepe more Sabbaths than the Lords day Sabbath, or else none at all.

(5) Next looke we on the Homilies, part of the publike Monuments of the Church of England, fer forth and authorized, Anno 1962, being the 4. of that Queenes Reigne. In that, intituled, Of the place and time of Prayer, we shall finde it thus. As concerning the time in which God hath appointed his people to affemble together folemnivit both appeare by the fourth Commandement, &c. Ans albett this Commandement of Got both not binde Christian people to straitly to observe and keepe the utter ceremonies of the Sabbach day as it bio the fewes, as touching the forbearing of worke and tabour in the time of great necessity, and as touching the precise keeping of the seventh day, after the manner of the Jewes: (for we hape now the first day, which is our Sumoap, and make that our Sabbath, that is our day of reft, in honour of our Sabiour Chaift, who as upon that day role from beath, conquering the fame moft triumphantly.) wet notwithstanding whatfoeber is found in the Commandement appertaining to the Law of Nature, as a thing most goolp, most fust, and needfull for the fetting forth of Goos glozp, ought to be retained and kept of all good Christian people. And therefore by this Commandement we ought to have a time, as one day in the weeke, wherein we ought to reft pea from our lawfull and nerofull wooks. For like as it appeareth by this Commandement, that no man in the fir Dayes ought to be flothe full and tole, but diligently to labour in that state wherein Bod hath fet him, even lo Bod hath given expresse charge

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to all men, that upon the Sabbath day, which is now our Sunday, they thould reafe from all tweekely and morkeday labour : to the intent that like as God himfelfe wasught Gr vapes and refted the feventh, and bleffed and fantified it, and confecrated it to quietnelle and reft from labour; ebento Bobs obevient people thould afe the Sunday holily, a reft from their Common and daily bufinelle, and allogthe themselves wholy to heavenly erercises of Goos true reliaion and ferbice. So that God both not onely command the observation of this holy day; but also by his owne er: ample both firre and proboke us to the diligent keeping of the fame, ec. Thus it may plainely appeare that Bods will and Commandement was to have a folenme time and franting day in the weeke, wherein the people fould come together , and have in remembrance his wonderfull benefits and to render him thankes for them , as apperteineth to loving, kinde, and obevient people. This erample and Commandement of Goo, the godly Christian people beganne to follow immediatly after the Ascension of our Lord Christ, and beganne to chose them a standing day of the weeke to come together in : pet not the feaventh day, which the lewes kept, but the Lords day, the pay of the Lords refurrection the bay after the featenth bay, which to the first day of the weeke, &c. Sithence which time Boos people hath atwaves in all Ages , without any gain: faping, nied to come together on the Sunday, to celebrate and honour the Loads bleffed Pame, and carefully to keep that day in holy reft and quietnesse, both man, and woman, childe ferbant and Eranger, So farre the Homilie : and this is all thereof which is doctrinall. The refidue confifts in reprehension of two forts of men: one of the which, if they had any buffneffe to boe, though there were no extreme neede, twould not spare the Sunday , but med all dapes althe , the holy dayes and worke-dayes all as one; the other fo confumed the day in gluttony and bamkennelle, and fuch fletbly althmene, that as it is there faid , the Lord was more bilhonoured .. bonoured and the EDebill better ferbed on the Sunday, then upon all the bayes in the weeke belies.

(6) This faith the Homily, and this hath often beene alleaged, as well to prove a Lords day Sabbath, to bee allowed of by the Doctrine of the Church of England; as at this present time, to justifie the disobedience of those men, who have refused to publish the Princes pleasure, in point of recreations. But this if well examined will as little help them, as Lord have mercy upon us, in the Common Prayer Booke. For first it is here faid, that there is no more of the fourth Commandement to bee retained and kept of good Christian people, than what forver is found in it appert asning to the Law of Nature. But wee have shewed before, that there is nothing in the fourth Commandement of the Law of nature, but that some time be set apart for Gods publike service: the Precept, so farre forth, as it enjoynes one day in seven, or the seventh day precisely from the Worlds creation, being avowed for ceremonial by all kind of Writers. Secondly it is faid, not that the Lards day was enjoyned by Divine ant bority, either by Christ himselfe, or his Apostles; but a bosen for a standing day to come together in. by godly Christian people, immediately after the Ascension of our Lord Christ. If chefe by them, then not enjoyned by the Apostles: if not till after the Ascension of our Saviour Christ, then not at all by him commanded. Thirdly, whereas they chose themselves a standing day in the weeke, to come together in they did not this by any obligation layed upon them by the fourth Commandement, but only by a voluntary following of Gods example, and the Analogie or equity of Gods Commandement: which was (they doe not fay which is) that he would have, [amongst the Iewes] a folemne time and flanding day in the weeke, wherein the people should have in remembrance his wonderfull benefits, and render thankes to him for the same. For it is said, That this Example and Commandement of God, the godly Christian people began to follow after Christs Ascension: to

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that it feemes they might have cholen, whether they would have followed it, or not. Fourthly, when they had choic this day, which wee now observe, for their publike meetings, they did nor think themselves obliged by the fourth Commandement, to forbeare worke and labour in time of great necessity, or to the precise keeping of the fame, after the manwer of the fewes: both which they must have done, had they conceived the keeping of one day in feven to be the morall part of the fourth Commandement; and to oblige us now, no leffe, than it did themformerly, as some men have taught us. Now whereas some have drawne from hence, these two Conclusions, First, that according to this Homily we ought so keepe one day in feven, by the fourth Commandement ; and secondly, that we must spend it wholy in religious exercises: I would faine know, how those conclusions can be raised from the former premisses. It's true, the Homily hath told us that by the . 4. Commandement we ought to have a time, as one day in the weeke, wherein we ought to rest from our needfull workes. Where note, that there it is not faid, that by the fourth Commandement wee ought to have one day in the weeke, which is plaine and peremptory; but that we ought to have a time, as one day in the weeke, which was plainely arbitrary. A time wee ought to have by the fourth Commundement, as being that part of it which perteines to the Lan of Nature: but for the next words, as one day in the theeke, they are not there laid downe, as imposed on us by the Law; but only instanced in, assetled at that time in the Church of God. So where it is affirmed in another place, that Gods will and commandement was, to have a folemne time and standing day in the weeke; wee grant indeed that four was : and that the Godly Christian people in the Primitive times, were easily induced to give God no lesse, than what he formerly commanded. But had the meaning of the Homilie beene this, that wee were bound to have a standing day in the weeke, by the fourth Commandements shey would have plainely faid, It is Gods will and pleasure that

that it should be fo, and not have told us what it was, in the times before. It's true, the Homily hath told us, that wee should rest our selves, on Sunday, from our common bufineffe, and a fo give our felves wholly to beavenly exercifes of Gods true Religion and service. Where note, it is not faid, that wee should spend the day wholly in heavenly exercises; for then there were no time allowed us to eate and drinke, which are meere naturall employments: but that wee give our felves wholly, that is our whole felves body and soule, to the performance of those heavenly exercifes, which are required of us in the way of true Religion, and Gods publike service. It is accounted as wee have formerly made plaine, to bee the ceremoniall part of the fourth Commandement, Qued fiat semel in qualibet bebdo- In Exed, 20. mada; & quod fiat in una die tota, ista observatio; & quod qu. II. per totam diem abstineatur ab operibus servilibus: first, the determining of the day, to bee one in feven; next, that this one day wholly be so imployed; and last of all, that all that day there been absolute cessation from all servile workes. Therfore the spending wholly of one day in seven, being ceremoniall; comes not within the compasse of the Homily: which would have no more of the fourth Commandement to bee kept amongst us, than what is appertaining to the Law of Nature. Now it pertaines unto the Law of Nature, that for the times appointed to Gods publike worship, we wholly sequester our selves from all worldly businesses; na- 1d, ib. turale est quod dum Deum colimus, ab alis abstineamus, 23 Toffarm hath it: and then the meaning of the Homily will be briefly this, that for those times which are appointed by the Church, for the affembly of Gods people, we should lay by our daily businesse and all worldly thoughts, and wholly give our selves to the heavenly exercises of Gods true Religion & service. But to encounter them at their own weapon, it is expresly said in the Act of Parliament about keeping holy dayes, that on the dayes & times appointed, as well the other holy dayes, as the Sunday, Christians should cease from .

from all kind of labour, and only and wholly app'y themse ves to such holy workes as appertaine to true Religion: the very fame with that delivered in the Homely. If wholly in the Homilie must bee applyed unto the day, then it must bee there: and then the Saints dayes, and the other boly dayes, must be wholly spent, in religious exercises. When once we

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fee them doe the one, wee will bethinke our felves of do-

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ing the other. And this I take to bee the minde and meaning of that Homilie; fure I am yet is most agreeable unto the doctrine of those times, and the men that made it. For had it beene their purpose to advance the Sunday, into the roome and dignitie of the Iewish Sabbath, as some now

gather from the same : they must directly have opposed the Queenes Injunitions, wherein it is no otherwise e-Reemed of than the other holy dayes; and labour on the ame permitted in time of Harvest And not so onely, but

they must have confused those Acts of Parliament, 5. and 6. of Edward the 6. and 1. Eliz. before remembred: In the first of which the Sunday, and the other boly dayes, are

publikely avowed to have no other ground, than the Auaboritie of the Church; and in the 2. diligent attendance in the Church, both on the one and on the other, is required alike, and the like penaltie inflicted on all those which

offend therein. Nay they must needs runne crosse, against the service of the Church, which hath appointed no lesse folemne forme of Prayers, upon the other boly dayes, than

upon the Sunday, had they intended to advance the Sunday to so high a pitch, as some men imagine. As for the refidue of that Homilie, which confilts in popular reproofes and exhortations, that concernes not us, in re-

ference to the point in hand. The Homities, those parts thereof especially, which tend to the correction of manners, and reformation of abuses, were made agreeable to

those times, wherein they were first published. If in those times, men made no difference betweene the working day and holy day, but kept their Faires and Markets, and bought

and fold, and rowed and ferryed, and drove and carryed, and rode and journeyed, and did their other businesse, on the Sunday, as well as on the other dajes, when there was no fuch need but that they might have tarryed longer : they were the more to blame, no doubt, in trespassing so wilfully against the Canons of the Church, and Alts of Parliament, which had restrained many of the things there specified. The Homily did well to reprove them for it. If on the other side, they spent the day in ungodlinesse and filthinesse, in gluttony, and drunkeme fe, and fuch like other crying fins, as are there particularly noted : the Prelates of the Church had very ill discharged their duty, had they not tooke some course to have told them of it. But what is that to us, who doe not spend the Lords day in such filthy fleshisnesse, (what ever one malicious Sycophant hath affirmed therein:) or what is that to dancing, shooting, leaping, vaulting, Majgames, and meetings of good Neighbourhood, or any other recreation not by law prohibited; being no such ungodly and filthy acts as are therein mentioned?

(7) Thus upon due fearch made, and full examination of all parties, we finde no Lords day Sabbath in the Booke of Homilies: no nor in any writings of particular men, in more than 33. yeeres after the Homities were published. I find indeed that in the yeere 1580, the Magistrates of the Citie of London obtained from Queene Elizabeth, that Playes and Enterludes should no more bee Acted on the Sabbath day, within the Liberties of their Citie. As also that in 83. on the 14. of January being Sunday, many were hurt, and eight killed outright by the sudden falling of the Scaffolds in Paris-garden. This shewes that Enterludes and Beart-baitings were then permitted on the Sunday, and fo they were a long time after, though not within the Citie of London: which certainely had not beene inffered, had it beene then conceived that Sunday was to bee accounted for a Sabbath; at least for such a Sabbath, as some now have made us. But in the yeere 1595. some of that faction Rr 4

which before had laboured with finall profit to overthrow

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the Hierarchy and government of this Church of England; now fer themselves on worke to minute all the orders of its to beat downe at one blow all dayer and times, which by the wifdome and authoritie of the Church, had beene any pointed for Gods fervice; and in the flead thereof, co-creek a Sabbath, of their owne devising. These Sabbath speculations, and Presbyterian directions, as mine Author calls them, they had beene hammering more than ten yeeres before; though they produced them not till now; and in producing of them now, they introduced; faith hee, A more than either Jewish or Popish Superstition into the Land, to the no small blemish of our Christian profession and scandall of the true servants of God, and therewith dollrine most erroneous, dangerous, and Antichriftian. Of these, the principall was one Doctor Bound, who published first his Sabbath Doctrines, Anno 1595. and after with additions to it, and enlargements of it, Anno 1606. Wherein he hath affirmed in generall over all the Booke, that the Commandement of fandifying every seventh day, as in the Mofaicall Decalogue, is naturall, morall, and perpetuall: that where all other things in the Jewish Church were fo changodysbat they were cleane taken away, as the Priesthood, the Sacrifices, and the Sacraments; this day, the Sabbach, was fo changed, that it fill remaineth, p.91, that there is great reason why we Christians should take our selves as straightly bound to rest upon the Lords days as the Jewes were on their Sabbath; for being one of the morall Commandements, it bindeth us, as well as them, being of all conal authority, p. 24% And for the Rest upon this Day, that it must be a notable and fingular Rest, a most carefull, exact, and precise Reff, after another manner than men were accustomed, p. 124; Then for particulars; no buying of Victuals, Flesh or Fish, Bread or Drinke, 158. no Carriers to travaile on that Day, 160. nor Parkmen, or Drovers, 162. Schollers not so fludic the liberall Arts; nor Lawyers to consult the

Rogers in Preface to the Ar-

Cafe, and perule mens Evidences, 164. Sergeunts, Appar ritours, and Sumners, to be reftrained from executing their Offices, 164. Institut not to examine Causes; for prefervation of the Peace, 166. No man to travaile on that Days 1 92 That Ringing of more Bells than one; that Day, is notes be justified; p. 203. No folemne Feafts to be made on it, 206. nor Wedding Dinners, 209. with a permission norwithstanding to Lords, Knights, and Gentlemen, thee hoped to finde good welcome for this Difpensation) p.211. All lawfull Pleasures, and honest Recreations, as Shooting, Fencing, Bowling, (but Bowling, by his leave, is no lawfull Pleasure for all force of people) which are permitted on other dayes, were on this Day to be forborne, 202: No man to speake or talke of Pleasures, p.272. or any other worldly matter, 275. Most Magisterially-determined; indeed; more like a lewish Rabbin, than a Christian Doctor. Yet Iewish and Rubbinicall though his Doctrine were, it carried a faire face and shew of Pietie, at the least in the opinion of the common people; and fuch, who flood not to examine the true grounds thereof, but tooke it up, on the appearance; fuch, who did judge thereof, not by the workmanship of the Stuffe, but the glosse and colour. In which: it is most strange to see, how suddenly men were induced not onely to give way unto it, but without more adoe, to abett the same; till in the end, and that in very little time; it grew the most bewitching Errour, the most popular Deceit, that ever had beene fet on foot in the Church of England. And verily I perswade my selfe, that many an honest and well-meaning man, both of the Clergie and the Laitie, either because of the appearance of the thing it selfe, or out of fome opinion of those men, who first endevoured to promote it; became exceedingly affected towards the fame; as taking it to be a Doctrine fem downe from Hear ven, for encrease of Pietie. So easily did they believe it, and grew at last fo strongly possessed therewith, that in the end they would not willingly be persivaded to conceive otherotherwise thereof, than at first they did; or thinke they swallowed downe the Hooke, when they tooke the Bait. An Hooke indeed, which had so fattned them to those ment who love to fish in troubled waters; that by this artifice, there was no small hope conceived amongst them, to fortifie their fide, and make good that cause, which till this trimme Deceit was thought of, was almost growne desperate. Once, I am fure, that by this meanes, the Brethren, who before endeavoured to bring all Christian Kings and Princes under the yoke of their Presbyteries; made little doubt, to bring them under the command of their Sabbath Dollrines. And though they failed of that applauded paritie, which they so much aimed at in the advancing of their Elderships; yet hoped they, without more adoe, to bring all higher Powers, what ever, into an equall ranke with the common people, in the observance of their fewish Sabbaras rian rigours. So Doctor Bound declares himselfe, p. 171. " The Magistrate, saith he, and Governour in authoritie, " how high foever, cannot take any priviledge to himselfe, " whereby he might be occupied about worldly bufinesse, " when other men should rest from labour. It seemes, they hoped to see the greatest Kings, and Princes, make fuit unto their Consistorie, for a Dispensation; as often as the great Affaires of State, or what cause soever, induced them otherwise to spend that Day, or any part or parcell of it, than by the new Sabbath Dollrine had beene permitted. For the endeering of the which, as formerly to advance their Elderships, they spared no place, or Text of Scripture, where the word Elder did occurre; and without going to the Heralds, had framed a Pedigree thereof, from Ichro, from Noahs Arke, and from Adam finally: so did these men proceed in their new Devices; publishing out of holy Writ both the antiquitie and authoritie of their Sabbath day. No passage of Gods Booke unransacked, where there was mention of a Sabbath, whether the Legall Sabbath, charged the lewer, or the piritual Sabbath of the Soule,

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Soule, from finne; which was not fitted and applyed to the prefent purpole: though, if examined, as it ought, with no better reason, than Paveant illi, on paveaus ego, was by an ignorant Priest alledged from Scripture, to prove that his Parishioners ought to prive the Chancell. Yet, upon confidence of these proofes, they did alreadie begin to fing Vittoria; especially, by reason of the entertainment which the faid Doorines found with the common people. For, thus the Doctor boalts himselfe, in his second Edition, anno 606. as before was faid; Many godly learned both in their Preachings, Writings, and Disputations, did concurre with him in that argument; and, that the lives of many Christians, in many places of the Kingdome, were framed according to his Doctrine, p. 61. Patricularly, in the Epiffle ro the Reader, That within few yeeres, three jeverall proficable Treatifes successively were written, by three godly learned Preachers, [Greenehams was one, whose ever were the other two: That in the mouth of two or three witnesses, the Doctrine of the Sabbath might be established. Egregiam verò laudem, & folia ampla!

(8) But whatsoever cause he had thus to boast himselfe, in the successe of his new Doctrines; the Church, I am sure, had little cause to rejoyce thereat. For, what did follow hereupon, but such monstrous paradoxes, and those delivered in the Pulpit, as would make every good man tremble at the hearing of them? First, as my Author tells me, it was Rozers Trisace preached at a Market Towne in Oxfordshire, That to doe before the Antica any service worke or businesse on the Lords day, was as great a sinne, as to kill a man; or commit adulterie. Secondly, preached in Somersetsbire, That to throw a Bowle on the Lords day, was as great a sinne, as to kill a man. Thirdly, in Norfolke, That to make a Feast, or dresse a Wedding Din-

ner on the Lords day, was as great a sinne, as for a Father to take a knife, and cut his childs throat. Fourthly, in Suffolke, That to ring more Bells than one, on the Lords day, was as great a sinne, as to commit murther. I adde what once I

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heard my selfe, at Sergeants Inne in Fleet-street, about five yeeres fince, That temporall death was at this day to be inflicted, by the Law of God, on the Sabbath-breaker; on him, who on the Lords day did the workes of his dayly calling : With a grave application, unto my Masters of the Laws That if they did their ordinarie workes on the Sabbach day, in taking Fees and giving Counsell, they should confider what they did deserve by the Law of God. And certainely, these and the like conclusions cannot but follow very closely, on the former Principles. For, if the forth Commandement be plainely Morall, obliging us as straitly as it did the lewes; and that the Lords day be to be observed, according to the prescript of that Commandement: it must needs be, that every wilfull breach thereof, is of no lower nature, than Idolatrie, or blashheming of the Name of GoD, or any other deadly finne against the first Table; and therefore, questionlesse, as great as Murther, or Adul. terie, or any finne against the second. But to goe forwards where I left: my Author whom before I spake of, being present when the Suffolke Minister was convented, for his so lewd and impious Doctrine, was the occasion that those Sabbatarian Errours and Impieties were first brought to light, and to the knowledge of the State. On which discoverie, as he tells us, this good enfued, That the faid Bookes of the Sabbath were called in, and forbidden to be printed and made common. Archbishop Whitguist, by his Letters and Visitations, did the one, Anno 1599. And Sir John Popham, Lord Chiefe Justice, did the other, Anno 1600. at Burie in Suffolke. Good remedies indeed had they beene foone enough applyed: yet not fo good as those, which formerly were applyed to Thacker, and his fellow, in the aforesaid Towne of Burie, for publishing the Bookes of Browne, against the Service of the Church. Nor was this all the fruit of so bad a Doctrine. For, by inculcating to the people these new Sabbath speculations, teaching, That that day onely was of Gods appointment; and all the

and :

rest observed in the Church of England a remnant of the will-worthip in the Church of Rome: the other holy dayes in this Church established, were so shrewdly shaken, that till this day they are not well recovered of the blow then given. Nor came this on the by, or belides their purpole; but as a thing that specially was intended, from the first baginning; from the first time that ever these Sabbath Doctrines peeped into the light. For Doctor Bound, the first sworne servant of the Sabbath, bath in his first edition thus declared himselfe; That hee fees not where the Lord P. 31. bath given any authoritie to his Church, ordinarily and perperually to fanctifie any day, except that which hee hath fanctified bimselfe: " and makes it an especial argument against the goodnesse of the Religion in the Church of " Rome, that to the feventh day they have joyned so many P. 32. other dayes, and made them equall with the seventh, if " not superiour thereunto, as well in the solemnicie of Divine Offices, as restraint from labour. So that wee may perceive by this, that their intent from the beginning, was to cry downe the holy dayes, as superstitious, Popish Ordinances: that so their new-found Sabbath being placed alone, (and Sabbath now it must be called) might become more eminent. Nor were the other, though more private effects thereof, of lesse dangerous nature: the people being so infnared with these new devices; and pressed with rigours more than Iewish; that certainely they are in as bad condition, as were the Israelites of old, when they were captivated and kept under by the Scribes and Pharifes. Some I have knowne, (for in this point I will fay nothing, without good affurance) who in a furious kinde of zeale, like the mad Prophetesse in the Poet, have runne into the open streetes, yea, and searched private houses too, to looke for such as spent those houres, on the Lords day, in lawfull Pastimes, which were not destinate by the Church, to Gods publike service: and having found them out, scattered the Companie, brake the Instruments:

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and, if my memorie faile me not, the Musicians head too: and, which is more, they thought that they were bound in Conscience so to doe. Others, that will not suffer either Baked or Rost to be made readie for their Dinners, on their Sabbath day, left by so doing, they should eate and drinke their owne damnation; according to the Dostrine preached unto them. Some, that upon the Sabbath, will not fell a Pint of Wine, or the like Commoditie: though Wine was made by God, nor onely for mans often infirmities, but to make glad his heart, and refresh his spirits; and therefore no leile requisite on the Lords day, than on any other. Others, which have refused to carry Provender to an Horse, on the supposed Sabbath day; though our Redeemer thought it no impietie on the true Sabbath day indeed, to lead poore Cattell to the water: Which was the motive, and occasion, of M. Brerewoods learned Treatife. So, for the Female Sex; Maid-fervants I have met with, some two or three, who though they were content to dresse their Meat upon the Sabbath; yet by no meanes would be perfyaded, either to wash their Dishes, or make cleane their Kitchin. But that which most of all affects me, is, That a Gentlewoman, at whose house I lay in Leicester, the last Northerne Progresse, Anno 1634. expressed a great desire to see the King and Queene, who were then both there. And when I proffer'd her my fervice, to fatisfie that loyall longing, shee thanked me, but refused the favour, because it was the Sabbath day. Unto so strange a bondage are the people brought, that, as before I faid, a greater never was imposed on the lewes themselves, what time the Consciences of that people were pinned most closely on the sleeves of the Seribes and Pharifes.

(9) But to goe forwards in my Storie: it came to passe, for all the care before remembred, that having such a playfible and faire pretence, as fanctifying a day unto the Lord. and keeping a Commandement that had long been filenced;

CHAP. 3. it got ftrong footing in the Kingdome, as before is faid: the rather, because many things, which were indeed strong avocations from Gods publike fervice, were as then permitted. Therefore it pleased King James, in the first entrance of his Reigne, so farre to condescend unto them, as to take off such things which seemed most offensive. To which intent, he fignified his Royall pleasure, by Proclamation, dated at Theobalds, May 7, 1603. That whereas be had beene informed, that there had beine in former times a great neglect in heeping the Sabbath day , for better ob. ferbing of the fame, and for aboining of all impious prophanation of it, he Craitly charged and commanded, That no Beare-baiting, Bull-baiting, Enterludes, common Playes, or other like bilor bered or unlawfull @rercifes, or Aba-Chimes, be frequented, kept, or uled at any time bereafter; tipott any Sabbath day. Not, that his purpose was, to debarre himselfe of lawfull Pteasures on that day; but to prohibit such disordered and unlawfull Pastimes, whereby the Common people were withdrawne from the Congres gation: they being onely to be reckoned for Common Playes, which at the instant of their Acting, or representing, are studyed onely for the entertainment of the Commen people, on the publike Theatres. Yet did not this, . though much, content them. And therefore in the Conference at Hampton Court, it seemed good to D. Reynolds (who had beene made a partie in the cause) to touch upon the prophanation of the Sabbath, (for fi he called it) and contempt of his Majesties Proclamation, made for the reforming of that abuse; of which he earnestly desired a straiter course, for reformation thereof: to which be found (as the Compiler of it tells us) a generall and unanimous affent. Nor was there an affent onely, and nothing done. For presently in the following Convocation, it pleased the

Prelates there affembled, to revive so much of the Queens: Injunction, before remembred, as to them seemed fitting; and to incorporate it into the Canons then agreed of; only

a little :

Can. 13.

a little alteration, to make it more agreeable to the prefent times, being used therein. Thus then they ordered in the Canon, for due celebration of Sundayes, and boly dayes, viz. Att manner of persons within the Church of England, thatt from beneforth celebrate and trepe the Lords day, commonly called Sanday, and other holy dayes, according to Goos boly will and pleasure, and the Orders of the Church of England, prescribed in that behalfe, i.e. in beat ring the Wood of God read and taught, in pribate and publike pagers, in acknowledging their offences to Cob, and amendment of the fame, in reconciling them. felves charitably to their Reighbours, where difpleasure had bane, in oftentimes receiving the Communion of the Body and Bloud of Christ, using all godly and leber conperfation. The refidue of the faid Injunction, touching worke in Harvest, it seemed fit unto them not to touch upon; leaving the fame to stand, or fall, by the Statute of King Edward the fixt, before remembred. A Canon of an excellent composition. For, by enjoyning godly and sober conversation, and diligent repaire to Church, to heare the Word of God, and receive the Sacrament; they stopped the course of that prophanenesse, which formerly had beene complained of. And by their ranking of the holy dayes in equall place, and height, with Sunday, and limitting the celebration of the same, unto the Orders in that cale prescribed by the Church of England; shewed plainely their diflike of those Sabbath Dottrines, which had beene lately fet on foot; to the dishonour of the Church, and diminution of her Authoritie, in destinating other dayes to the fervice of God, than their new Saint Sabbath, Yet did not this, the Churches care, either so satisfie their desires, or restraine the follies of those men, who had embraced the new Sabbath Doctrines; but that they still went forwards to advance that businesse, which was now made a part of the common Cause: no Booke being published by that partie, either by way of Catechisme, or Comment on the

ten Commandements, or Morall Pietie, or systematicall Divinitie, of all which, these last times have produced too many; wherein the Sabbath was not prefled upon the Confriences of Gods people, with as much violence, as formerly with authoritie upon the Irwes. And hereunto they were encouraged a great deale the rather i because in Ireland, what time his Majesties Commissioners were employed, about the feeling of that Church, Anno 1615. there passed an Article, which much confirmed them in their Courses; and hath beene often fince alleaged, to justifie both them and their proceedings. The Article is this: The first day of the Weeke, which is the Lords And 56. day, is wholly to be dedicated to the service of God; and therefore wee are bound therein to rest from our common and dayly businesse, and to bestow that leyjure upon hely exercises, both privates and publike. What moved his Majefties Commissioners to this strict austeritie, that I cannot fay: but fure I am, that till that time, the Lords day never had attained fuch credit, as to be thought an Article of the Faith, though of some mens fancies. Nor was it like to be of long continuance, it was so violently followed; the whole Booke being now called in, and in the place thereof, the Articles of the Church of England confirmed by Parliament, in that Kingdome, Anno 1634.

(10) Nor was this all the fruit neither of such dangerous Doctrines, That the Lords day was growne into the repuration of the lewish Sabbath: but some that built on their foundations, and ploughed with no other than their Heifers, endeavoured to bring backe againe the Iewish Sabbath, as that which is expressely mentioned in the fourth Commandement; and abrogate the Lords day for altogether; as having no foundation in it, nor warrant by it. Of these, one Thracke declared himselfe, for such, in King lames his time; and therewithall tooke up another lewish Doctrine, about Meates and Drinkes: as, in the

time

time of our dread Soveraigne now being, Throphilm Brabeine, grounding himselfe on the so much applauded Doerine of the muralitie of the Sabbath; maintained; that the lemish Sabbath ought to be observed; and wrote a large Booke in defence thereof which came into the World 1632. For which their fewish Doctrines, the first baying received his Centure in the Starre-Chamber, Anno 1618. was fet on the Pillorie at Westminster, from thence whipt to the fleer, and there put in Prison; and about three yeeres, after, writ a Recantation of all his former Herefies, and Schifmaticall Opinions. The other was proceeded with, in the High-Commission; and hath fince altered his. Opinion, which he renounced in the open Court; being misguided onely by the Principles of some noted men, to which hee thought hee might have trufted. Of these, I have here spoke together, because the ground of their Opimonsto farre as it concerned the Sabbath, were the very tame; they onely making the conclusions, which of necesntie must follow from the former premisses: just as the. Brownist's did before, when they abhominated the Communion of the Church of England, on the Puritan Principles. But to proceed. This of it felfe had beene sufficient, to bring all to ruine; but this was not all. Not onely Ludaifme did begin, but Paperie tooke great occasion of encrease, " by the precisenesse of some Magistrares and Mi-"nifters in severall places of this Kingdome, in hindring a people from their Recreations on the Sunday the Papilts sin this Realme, being thereby persivaded, that no bonest at murth or retreation was tolerable in our Religion. Which being noted by King lames, in his progresse through Dancashire; it pleased his Majestie to set out his Declaration, May 24. Anno 1618. the Court being then at Greenewith, to this effect, "That for his good peoples lawfull re-& creations, his pleasure was, that after the end of Divine Service, they should not be disturbed, letted, or discourae ged from any lawfull recreations; fuch as Dancing either 66 men

Ning lames :

" men or women, Archery for men, Leaping, Valitate, or " any other fuch barmeleffe recreations : not fromhaving of 4. May-games, Whit fon-Aes. Or Morsec-dances, and ter-" ting up of May-poles; or other foorts therewith aled; fo s as the same be had in due and convenienctime, without impediment or let of Divine Service ? and that women 4 should have leave to carry Rushes to the Church, for the " decoring of it, according to their old enstome : withall g prohibiting all unlawfull Games to be used on the Surdayes onely, as Beare-baiting, Bull-bairing, Vinterludes; " and at all times, in the meaner fort of people, by Law st prohibited, Rowling. A Declaration which occationed much noyle and clamour; and many scandalls spread abroad; as if these Councels had been put into that Princes head, by some great Prelates, which were then of most power about him. But in that point they might have fat isfied themselves, that this was no Court-Austrine; no new-Divinitie, which that learned Prince had beene taught in England. He had declared himselfe before, when hee was King of the Scots onely, to the felfe-same purpose : as may appeare in his Basilicon Doron, published, Anno 1598. This was the first Blow in effect, which had been given, in all his time, to the new Lords-day-Sabbath, then fo much applauded.

ned these Sabbatarian Principles, spared neither care nor paines to advance the businesse; by being instant in season, and out of season, by publike Writings, private Preachings, and clandestine insinuations, or whatsoever other meanes might tend to the promotion of this Catholike cause: yet find we none that did oppose it, in a publike way, though there were many that disliked it. Onely one M. Loe, of the Church of Exeter, declared himselfe, in his Essignatio ver; Sabbatismi, Anno 1606, to be of different judgement from them; and did lay downe indeed the truest and most justifiable Doctrine of the Sabbath,

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PART. 20

COH AP. 87 of any Writer in that time. But being written in the Latine Tongue, it came not to the peoples hands : many of those which understood it, never meaning to let the people know the Contents thereof. And whereas, in the yeare 1603, at the Commencement held in Cambridge this Thefis, or Proposition, Dies Dominicus mititur Verbe Dei, was publikely maintained by a Doctor there, and by the then Vice-Chancellour to determined; neither the following Doctors there, or any in the other Universities that I can heare of, did ever put up any Antithesis, in oppolition thereunto. At last, some soure yeeres after his Majesties Declaration, before remembred, Anno 1622. Doctor Prideaux, his Majesties Profesiour for the Univerfitie of Oxon, did, in the publike Act, declare his judgement in this point, de Sabbato; which, afterwards, in the yeere 1625. hee published to the World, with his other Lectures. Now, in this Spreech, or Determination, hee did thus resolve it. First, That the Sabbath was not instituted in the first Creation of the World; nor ever kept by any of the ancient Patriarkes, who lived before the Law of Moles: therefore, no Morall and perpetual Precept, as the others are, Sett. 2. Secondly, That the fanctifying of one day in feven, is Ceremoniall onely, and obliged the lewes; not Morall, to oblige us Christians to the like observance, Sett. 3. 6 4. Thirdly, That the Lords day is founded onely on the Authoritie of the Church, guided therein by the practice of the Apostles: Not on the fourth Commandement, which, in the seventh Section, hee entituleth a Seandalow Doctrine; nor any other Authoritie, in holy-Scripcure, Sect. 6. 6 7. Fourthly, That the Church bath fill Authoritie to change the day; though fuch Authoritie be not fit to be put in practice, Sett. 7. Fifthly, That in the celebration of it, there is no such ceffation from the workes of labour, required of us, as was exacted of the Tenes: but that wee lawfully may dreffe Meat, proportionable

nable unto every mans effate; and doe fuch other things, as be no hintlerance to the publike Service, appointed for the day, Sect. 8. Sixtly, That on the Lords day all Recreations whatforder are to be allowed, which boneftly may refresh the spirits, and encrease munuals love and neighbourhood amongst us : and, that the Names whereby the Tewes did afe to call their Festivals (whereof the Sabbath was the chiefe) were borrowed from an Hebrew word, which fignifies to Dance, and to make merry, or rejoyce. And lattly, that it appertaines to the Christian Magistrate, to order and appoint, what Pastimes, on the Lords day, are to be permitted, and what prohibited: not unto every private person, much lesse to every mans rash Teale, as his owne words are, who out of a schismaticall Stoicisme, (debarring men from lawfull Pastimes) doth encline to Indas [me, Sect. 8. This was the summe and substance of his resolution, then: which, as it gave content unto the founder and the better part of the Assembly; so it did infinitely stomacke and displease the greater numbers, such as were formerly possessed with the other Dostrines; though they were wifer, than to make it a publike Quarrell. Onely it pleased M. Bifeild of Surrey, in his Reply to a Discourse of M. Brerewoods, of Gresham Colledge, Anno 1621. to taxe the Dostor, as a spreader of wicked Dostrine; and much to marvell with himselfe, how either he durst be fo P. 161. bold to fay; or having faid it, could be suffered to put it forth: viz. That to establish the Lords day on the fourth Commandement, were to encline too much to Iudaisme: This, the faid M. Bifeild thinkes to be a foule afterfion on this famous Church. But in so thinking, I conceive, that he confulted more his owne opinion, and his private interest, than any publike maintenance of the Churches cause; which was not injured by the Doctor, but defended rather. But to proceed, or rather, to goe backe a little. About a yeere before the Dottor thus declared his judgement, one Thom. Broad, of Gloucester shire, had published

fomething in this kinde : wherein, to speake my minde thereof, he rather shewed, that he disliked those Sabbath Dollrines, than durft disprove them. And before either. M. Brerewood, whom before I named, had writ a learned Treatife about the Sabbath, on a particular occasion therein mentioned; but published it was not, till after both, Anno 1629. Adde here, to joyne them all together, that in the Schooles at Oxon, Anno 1628. it was maintained by Doctor Robinson, now Archdeacon of Gloucester; viz. I.ndos Recreationis gratia, in die Dominico, non effe probibitos, Divina Lege: That Recreations on the Lords day, were not at all prohibited by the Word of God. And so it hath beene fince defended, in the Publike Att there, with the consent and approbation of the Universitie, Anno 1634. Sancificationi diei Dominica non repugnare, que fiunt corporis recreandi causa; That honest Recreations did not derogate from the due fanctifying of the Lords day : The Respondent being M. Tho. Lockey, one of the Students of Christ-Church.

(12) As for our neighbour Church of Scotland : as they proceeded not at first, with that mature deliberation, in the reforming of that Church, which had beene here observed with us; so did they runne upon a Course of Reformation, which after was thought fitting to be reformed. The Queene was young, and absent, in the Court of France; the Regent was a desolate Widow, a Stranger to that Nation, and not well obeyed. So, that the people there, possessed by Cnoxe, and other of their Teachers, tooke the Cause in hand; and went that way, which came most neere unto Geneva, where this Cnoxe had lived: Among the first things wherewithall they were offended, were the Holy dayes. These, in their Booke of Discopline, Anno 1560. they condemned at once; particularly, the observation of Holy dayes, entituled by the names of Saints; the Feafts of Christmas, Circumcision, Epiphanie, the Purification, and others of the Virgin Mary: all which they

Proceedings at Perso, they ranked among st the abominations of the Roman Religion, as baving neither Commandement, nor a furance, in the Word of God. But having brought this Booke to be subsigned by the Lords of Jecres Countaile, it was first rejected: some of them giving it the Title of Devote Imaginations twhereof Cnoxe complaines. Yet notwithstanding, Cnoxe, Hist. of on they went, and at last prevailed, (for in the middle of Scotl. p.523. the Tumults, the Queene Regent died:) and did not onely put downe all the Holy dayes, the Lords day excepted; but when an uprore had beene made in Edenburgh, about a Robin-Hood, or a Whit fon-Lord, they of the Confistorie excommunicated the whole multitude. Now, that the Holy Proceedings at dayes were put downe, may appeare by this; That in the Perth. yeere 1566. when the Confession of the Helvetian Churches was proposed unto them, they generally approved the same; save that they liked not of those Holy dayes, which were there retained. But what foever they intended, and howfoever they had utterly suppressed those dayes, which were entituled by the names of particular Saints; yet they could never so prevaile, but that the people would retaine some memorie, of the two great and principall Feasts of Christs Nativitie, and Resurrection. For, in the yeere 1575. Complaint was made unto the Regent; how in Dunfreis they had conveyed the Reader to the Church, with Taber and Whifell, to reade Prayers all the Holy dayes of Zule, or (bristmas. Thereupon, Anno 1577. it was ordained in an Assemblie of the Church: "That the Visitors " should admonish Ministers, preaching or ministring the " Communion, at Pasche, or Zule, or other like supersti-" tious times, under paine of deprivation, to defift therefrom. Anno 1587. it was complained of to his Majestie, That Pasche, and Zule, were superstitionsly observed in Fife, and about Dunfreis: and in the yeere 1592, the Act of the Queene Regent, granting licence to keepe the faid two Feasts, was by them repealed. Yet find we by the Bishop of Brechin, in his discourse of the Proceedings at the SIA

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CHAP. S.

Synod of Perth, " That notwithstanding all the Acts " Civill, and Ecclefiasticke, made against the superstitions observation and prophane abuse of Zule day, the people secould never be induced to labour on that day : And wherefoever Divine Service was done that day, as in . "Townes which have alwayes Morning and Evening " Prayers, they were perceived to refort in greater numbers on that day, than on any other, to the Church. As for King lames, of happie memorie, hee did not onely keepe the fand great Festivals from his youth, as there is faid; but wished them to be kept by all his subjects, yet without abuse : And in his Basilicon Doron, published Anno 1598. thus declares himselfe; That, without Super-Sterion, Playes and lawfull Games may be used in May, and good Cheere at Christmas. Now, orrthe other fide, as they had quite put downe those dayes, which had beene dedicated by the Church, to religious meetings; so they appointed others, of their owne authoritie. For, in their Bocke of Discipline, before remembred, it was thus decreed, vi?. ". That in every notable Towne, a day, befides the Sunday, fhould be appointed, weekely, for Sermons: that, during " the time of Sermon, the day should be kept free from all exercise of labour, as well by the Master, as by the Servanc : as alfo, that every day [in the faid great Townes] se there be either Sermen, or Prayers, with Reading of the & Scriptures. So that it feemethsthey onely were afraid of the name of Holy dayes, and were contented well enough with the thing it felte. As for the Lords day in that Kingdome, I finde not that it had attained unto the name or nature of a Sabbath day; untill that Doctrine had beene fer on foor amongst us in England. For, in the Booke of Discipline, let out, as formerly was said, Anno 1560. they eall it by no other name than Sunday; ordaining, That upon foure Sundayes in the yeere, which are therein specified, the Sacrament of the Lords Supper should be administred to the people; and in the yeere 1592; an Act of King Iames the third.

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third, about the Saturday, and other Vigils to be kept holyfrom Evenfong to Evenfong, was annulled and abrogasted: Which plainely shewes that then they thought not of a Sabbarb. But when the Sabbarh dollrine had been tailed in England, Anno 1 599. as before was faid, ir found a prefent entertainement with the Brethren there; who had before professed in their publike writings to our Puritans Davison p. 201 here, that both their causes were most neerely linked together, and thereupon; they both tooke up the name of Sabbath, and imposed the rigour. Yet so, that they esteeme it laws full, to hold fasts thereon, Qued sapessime in Ecclesia no- Altare Damostin ftra Scoticana factum est; and use it often in that Church; p. 669. which is quite contrary unto the nature of a Sabbath. And on the other fide, they deny it, to be the weekely festivall of the Refurrection, Non funt dies Dominicifesta Resurrectionis, as they have resolved it; which shewes as plainely that id. 4962 they build not the translation of their Sabbath on the same grounds, as our men have done. In briefe by making up'a mixture of a Lords day Sabbath they neither keepe it as the Lords day, nor as the Sabbath. And in this state things stood untill the yeere 1618. what time some of the ancient holy dayes were revived againe, in the Assemblie held at Perth. in which, among fome other rites of the Church of England which were then admitted; it was thus determined, viz. 44. As wee abhorre the superstitions observation of festival " dayes by the Papifis; and detest all licentions and proof phane abuse thereof; by the Common fort of Professing: " lowe thinke that the inestimable benefits received from " God, by our Lord lefus Christ his Birth, Paffion, Refin-" rection, Ascension, and finding downe of the Holy Ghoff, " was commendably and godly remembred at certains " particular dayes and times by the whole Church of the world, and may be also now. Therefore the Affimily ordaines, that every Minister shall upon these dayes, " have the Commemoration of the forefaid inestimable "benefits, and make choise of severall and pertinent Texts

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of Scripture and frame their Doctrine and Exhortation " thereunto, and rebuke all superstitious observation, and " licentious prophanation thereof. A thing which much displeased some men, of contrary perswasion: first, out of feare that this was but a Preamble to make way for all the other boly dayes observed in England: And secondly, because it seemed, that these five dayes were in all points to bee observed as the Lords day was, both in the times of the Assemblie, and after the dissolving of the same. But pleased, or displeased, so it was decreed; and so still it stands. As for the Sunday it selfe, however in the greater Townes they doe observe it very precisely, according as our men would have it: yet in the Villages and smaller places of the Countrie, they keepe it not with that folemnitie, as the Common people doe with us. For in many of those Villages and the like places, they have not onely no publike meetings at the Church in the afternoone; but spend the whole time either in their businesses or their pleasures, as occasion is: whereof I have beene well affured by fundry natives of that Kingdome, of good faith and credit.

committed; in his first Parliament, to enact, That from thence-forwards there should be no meetings, Assemblies, or concourse of people, out of their Parishes, on the Lords day, for any Sports or Pastimes whatsoever; nor any Beare-baitings, Bull-baitings, Common Playes, Enterludes, or any other unlawfull Exercises or Pastimes, user by any person or persons, in their owne Parishes: every offence to be punished by the sortesture of 3. s. 4. d. This being a Probation Law, was to continue till the end of the first Session of the next Parliament: And in the

next Parliament, it was continued till the end of the first Session of the next, which was then to come. So also was

(13) But to returne againe to England. It pleased his Majestie now reigning (whom God long preserve) upon

I carol. I.

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another Act made, in the faid last Session, wherein it was enacted, That no Carrier, Waggoner, Waine-man, Carre- 3. Carol. 1. man, o) Drover, trabaile thence for wards on the Lords day, on paine, that every person and persons so offending, thall lofe and forfeit 20. s. for every fuch offence: And that no Butcher, either by himselfe, or any other by his privitte and confent, one kill or fell any Victuall on the fair day; upon the forfetture and lotte of 6. s. 8. d. Which Statutes being still in force, by reason that there hath not been any Session of Parliament, fince they were enacted; many, both Magistrates and Ministers, either not rightly under-Handing, or wilfully mistaking the intent and meaning of the first; brought Dancing, and some other lawfull recreations, under the compasse of unlawfull Pastimes, in that Act prohibited: and thereupon disturbed and punished many of the Kings obedient people, onely for using of fuch sports, as had bin authorized by his Majesties Father, of bleffed memory. Nay, which is more, it was fo publikely avowed, and printed, by one who had no calling to interprete Lawes, except the provocation of his owne ill spirit; That Dancing on the Lords day, was an unlawfull Pastime, punishable by the Statute 1. Carol. 1. which intended (so he saith) to suppresse Dancing on the Lords day, as well as Beare-baiting, Bull-baiting, Enterludes, and Common Playes, which were not then to rife and common, as Dancing, when this Law was made. Things being at this height, it

pleased his excellent Majestie, " Observing; as bee saith King Charles " himselfe, how much his people were debarred of Recre- Declarat.

" ation, and finding in some Counties, that under the pre-

" tence of taking away abuses, there had beene a generall

" forbidding, not onely ofordinary Meetings, but of the " Feasts of the Dedication of Churches, commonly called

Wakes; to ratifie and publish the Declaration of his

" Majesties Father, before remembred: adding, That all

et the fe Feafts, with others, should be observed; and that

all Neighbourhood and freedome, with manlike and law-

" full Exercifes, bee therein used. Commanding all the " Inflices of Affife, in the leverall Circuits, to lee that " no man doe wouble or molest any of his loyall and dutisi full people, in or for their lawfull Recreations, having " first done their duty to God, and continuing in obedi-" ence unto his Majesty, and his Lawes : and further, than se publication thereof be made by order from the Bishops, " through all the Parishes of their severall Diocesses, re-" spectively. Thus did it please his excellent and sacred Majestic to publish his most pious and religious purpose, of opening to his loyall people that liberty of the day, which the Day allowed of; and which all Christian States and Churches, in all times before had never questioned: withall, of shutting up that doore, whereat no lesse than Judei/me would in fine have entred, and so in time have overran the fairest and most beautifull Church, at this day in Christendome. And certainly it was a pious and Princely Act, nothing inferiour unto that of Constantine, or any other Christian King, or Emperour, before remembred : it being no lesse pious, in it selfe considered, to keepe the holy-dayes free from superstition, than to preferve them from prophanenesse; especially considering, that permission of lawfull pleasures is no leste proper to a Festivall, than restraint from labour. Nay, of the two, it is more ancient. For in his time, Tertullian tels us, that they did diem folis letitie indulgere, devote the Sunday partly unto Mirth and Recreation, not to Devotion altogether; when in an hundred yeeres after Tertulians time; there was no Law or Constitution to restraine men from labour on this day, in the Christian Church.

(14) Yet did not his most excellent Majestie find such obedience in some men, and such as should have been examples unto their flockes; as his most Christian purpose did deserve: there being some, so settled in the opinion of a Sabbath day, a day not heard of in the Church of Christ 40, yeeres agoe, that they chose rather to deprive the Church

 \mathbf{or}

of their paintes, and ministrie, than yeeld anto his Majethes most just Commands. For whole takes specially, next to my durie unto God, my Soveraigne, and the Church my Mother, I have employed my time and Itudies, to compose this History: that they may fee therein, in briefe, the prachee of Gods Church in the times before them, and frame themselves to doe thereafter; casting aside those errours in the which they are, and walking in the way which they ought to travell. Which way, when all is done, will be via Reginithe Kings high may; as that which is most fafe, and ofbest assurance, because most travelled by Gods people. Our private pathes doe lead us often into errour and fometimes also into danger. And therefore I befeech all those who have offended in that kinde, to lay afide their paffions, and their private interests, if any are that way misguided; as also not to thut their eyes against those truths which are presented to them, for their information: that so the King may have the honor of their due obedience; the Church the comfort of their labours, and conformable Ministry. For to what purpose should they hope, to be ennobled for their fufferings, in so bad a cause, which neither hath the Do-Urine of the Scripture, to authorize it; or practice of the Church of God, the best Expositor of the Scripture, to confirme and countenance it? or to bee counted constant to their first Conclusions, having such weake and dangerous premisses to support the same; since constance not rightly grounded, is at best but obstinacie, and many times doth end in herefie. Once againe therefore I exhort them, even in-Gods Name, whose Ministers they are, and unto whom: they are to give up an account of their imployment; and inthe Kings Name, whom as Gods Deputy they are bound to obey, not for wrath only, but for conscience sake; and in the Churches name, whose peace they are to studie above all things elfe; and their owne names laftly, whom it most concernes, that they defift, and goe not forwards in this disobedience, lest a worse mischiefe fall upon them. For my pare, ..

De Civit. Dei l.

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part, I have done my best, so farre to give them fatisfaction in the present point, (so farre forth as the nature of an Hiftory would permit;) as they might thinke it no disparagement, to alter their opinions, and defert their errors, and change their resolutions: fince in so doing they shall conforme themselves unto the practice of Gods Church, in all times and Ages. The greatest victory, which a man can get; is to subdue himselfe, and triumph over finne, and errour. I end, as I began, in S. Augustins language. Quibus hoc rimium, vel quibus parum est, mihi ignosoant ; quibus sat is est, non mihi, sed Domino mecum congratulantes, gratias agant. Let fuch as shall conceive this Treatise, to be too little, or too much, excuse my weaknesse: And as for those, whom it may fatisfie in the smalles measure, let them not unto me, but to God, with me, ascribe all the honour; to whom belongs all praise, and glory, even for evermore.

Pibrac. Quadr. 5.

Ne va disant, ma main a faitt eest œuure, Ou ma vertu ce bel œnure a parfaitt: Mais dis ainsi, Dieu par moy l'œuure a faitt, Dieu est l'Autheur, du peu de bien que i œuure.

Say not, my hand this Worke to end hath brought, Nor, this my vertue hath attain'd unto: Say rather thus; this God by me hath wrought; God's Author of the little good I doe.

FINIS.

CHAP. 8. : The Hiftory &. PART. 2. part, Mave done my beft, to farre to give them fatisfaction

in the prefere count (to farce for the as the Battyre of an Hiflory would per miss) as they might shiple it no disparagement, to alter their opinions, and defert their errors, and change their refolutions; fince in to doing they finall con-

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